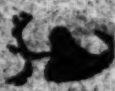


A Dialogue
tweene a Papist and
a Protestant, applied to
the capacitie of the
unlearned.

Made by G. Gifford, Prea-
cher in the Towne of Mal-
don.

Scene and allowed accor-
ding to the order ap-
poynted.

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London for Tobie
Cooke. 1582.

3932 a 34



To the right Honorable and his ve-
 ry good Lord Thomas Earle of Suffex, Vis-
 count Fitzwater, & Lord Egremont, and Bure-
 nell, Knight of the most Honorable order of the Garter,
 Captaine of all the Queenes Ma. Gentlemen Pencioners,
 and Gentleman at armes : Chiefe Iustice & Iustice in
 Oyer of al her Ma. Forrests, Parkes, Chases, & vva-
 rens by South Trent: And L. Chamberlaine to her
 Highnes, grace & peace in our Saviour Christ.



Any in these dayes , with
 great learning, haue encoun-
 tred the Papists, & strongly
 cōfuted their errours. It may
 be maruelled therefore, what
 should make me so bold as to
 attēpt any such matter, after so great clearks,
 being farre vnable to come nigh that which
 they haue atteyned. I answered in mine owne
 defence, that my trauell is not to this ende, as
 though I would make pretence of equal lea-
 ning with those: but rather to put the stone,
 & sling into the hands, of little Dawid, to cō-
 quere great Goliath withal, whē as he is not a-
 ble to weld the weighty armour of Saul. The
 battel is hot & fierce euery where, betweene
 Israel & the vncircumcised Philistines. Great
 armour & weapons are prepared for the soule-
 diers wherwith to arme & defend theselues:
 yet for the most part, not such as do fit youg

The Epist'le

Dauid. For wheras sundry men of fame haue shewed deep skil, in setting forth their books to confute the Papists, ful of learning out of the auncient Doctors, Counsels, Hystorionographers and others: it doth not so wel serue the turne of the simple vnllearned man, neyther can hee defende himselfe therewith, because it is beyonde his reache. This is the thing whiche hath mooued mee to write somewhat of these matters: applying myselfe to the capacitye of the vnllearned, dealing onely out of the worde of GOD, which lyeth open vnto them as their Armorye. This also hath caused mee to deale in those poyntes whiche doe most commonly trouble the, omitting the great poynts in cōtrouersy: perswaded that I performe a duty therin. For like as whē an house is on fire, the weak whiche is not able to throw a bucket of water to y^e top of the rooſe may yet by no meanes bee excused, if he stand & look on: because he may do somewhat in the lower parts of the walles. Euē so I think my self not discharged, for this, that I am not of ability for to set foorth any thing, which may reach so high as to encounter with the principal aduersaries, & to further y^e learned: seing I may profit the simpler
sort,

Dedicatorie.

fort, for whose sakes, & in respect of whom, I haue takē this trauell I present this simple & poore treatise vnto your honor, not as thogh I did esteeme it worthy to beare the name & title of so noble, so honorable, and so greate a personage, & of so high estate. But onely (ha- uing no other way or meane) to signifie and shew forth a thākfūl mind, for that great ayd & honorable assistāce which I haue receiued frō your Lordship, in the furtherāce & main- tenance of the Gospel. It hath pleased y^e God of heauen, the Lord of the whole earth, to ap- poynt me beeing veryc weake to build in the desolate places, and to spreade the light of his glorious gospel, euē there, where it appeareth by the aboundance of iniquity, that of long time Satan hath had his throne. How vnwil- ling hee is to be displaced, and to giue ouer the Rome vnto Christ, may euidentlie ap- peare, euē by this, that he stirreth vp his war- riers, which like wilde Bores woulde root vp al that may be plāted. Which with malicious intēt, & subtil craft, cōspire what mischief so- euer they cā. Thrusting forth their bold instru- mēt, which with an iron face, is so hardy that he dare attempt any thing. Which coulde no waye be danted in his ventrous attempts,

The Epistle

nor their furie qualified, vntil such time as he was fallen into the handes of your honor, to come to his account for his manifold misdemeanours, and to receiue some wages for his trauel. I trust therefore your honor wil think the best of this my boldnes, considering it is what I am able. If I could in more ample manner testifie my good wil, & in any sort to bee thâkful, agreeable vnto that which of duty I owe for your great kindnes, then would I be glad. But I leaue the ful recompence vnto him who is able indeed to reward whatsoeuer is done for his name sake, and for the defence of his Gospel, and succour of his little flocke. Which is alwayes compassed about with so manye enemies, that they are able to deuour & eat it vp, and yet their bellies no whit the fuller. Some do woonder how it should come to passe, that amôg vs there should be so many, which being borne since the Gospel was restored in this land, are so zealously addicted vnto popery, which they neuer did know: & so vtter enemies vnto the Gospel, which they heare. But if they weigh the causes of this deadly mischiefe, they wil cease wondring at that, and rather woonder, that there bee no more. For how can it be, so long as there be so many

Dedicatorie.

many abuses in the ministry, but that many shall stumble and loth the Gospel, For from thence, as it is manifest, the chiefe cause of this euill, doeth spring. True it is, that our ministry, doth fight against them, but yet in such sort that it doth greatly increase them. Seeming and pretending to tread vpon those cocatrice egges, for to breake them, & so to destroy vtterly the viperous generation: whereas in deede, they sit vpon them, & so hatche the browdes of this euill kind, & bring the forth in great plentie. For behold a number cry out against popery, & proclaime vtter defiance in speech: but their doings are such, that for euery one which they conuert to the Gospel, they cause an hundreth to reuolt, to be hardened in their errors, or to fall into flat Atheism. While many contrary to the profession which they made when they entred, setting aside the care of soules, not esteeming, nor regarding what become of them, studie most how to clime high, & to satisfie their ambitious desire of honour: raking together linings, couetously and greedily; not caring who feed the flock, so they may come by the fleese. Moreover, the doore hath beene opened also to let into the Church, a rowte, and swarme of
such

The Epistle

such as are more like the priests of Ieroboam
the ministers of the Gospel: not only vnlearn-
ed Idols, which haue mouthes & speak not:
which being weary of their occupations and
couet to liue easily, & to that end are entred:
but also riotous dicers, gamesters, quassers,
quarrellers, adulterers and such like. If the
matter were secret, I shoulde doe amisse to
make it manifest, but when as it is open in
the sight and view of all men, who can come
playne iustly, when it is spoken of? The Lord
put into the heart of our gouernours to re-
dresse it. The same Lord heape his graces vpon
your Lordship, with increase of honour
in this worlde, and euerlasting life in
the worlde to come Amen.

Your Honors most
humble to command.

George Gifford.

A Contention betwene a Papist, and a Professor of the Gospell.

PAPIST.



I AM glad to see you
well Syr, for olde ac-
quaintance sake, which
I would be content to
renewe againe.

Protestant.

I am glad also that
you are in health, I sawe yee not a great
while before now.

Pa. I pray yee what newes? were
yee at London lately? What is become
of the Catholiks? I heare there hath bin
great disputation in the Tower.

Pro. There hath beene disputation
in deede, by reason of a proude challenge
which was made.

Pa. Yee might terme it a proude
challendge if hee had not beene able to
make his part good. But I heare he be-
haued himselte very learnedly, and with

A

great

A contention betweene a
great victorie against all which were for
vpon him.

Pro. Wee haue heard moe lyes then
that, but I perceiue yee are a Papist, or at
the least a fauourer of Papistes, for they
bragge that hee did excellently, although
in very deede; hee was there shewed to be
but an obstinate cauller.

Pa. Wherefore shoulde ye call me Pa-
pist, I am obedient to the lawes, and do
not refuse to goe to the Church.

Pro. Then it seemeth you are a
Church Papist:

Pa. A Church Papist, what meane
ye by that?

Pro. Doe not you knowe: I will tell
ye, there are Papists which wil! not come
at the Church: and there are Papistes
which can keepe their conscience to them
selues, and yet goe to Church: of this lat-
ter sorte it seemeth you are: because yee
goe to the Church.

Pa. Howe can you tell what is in
mens conscience, you take vpon yee to
iudge very deeply?

Pro. Nay there needeth no deepe
iudgement, they are so shalow p a mā may
easily

easily sounde them to the bottome. Although the Church wales bee thicke, yet a man may espie them by some creature.

Pa. Whereby doe you know them so easily? I pray by what notes can yee discern them?

Pro. Some of them will not sticke to maintain such popish opinions, as they knowe there is no great daunger of lawe for. The simple sort which can no skill of doctrine, speake of the mery world when there was lesse preaching, and when all things were so cheape, y they might haue xx. eggs for a penny. Other there be which neuer name Papists but Catholikes, and if ye reason with them, they doe it but for arguments sake, not that they say so, but the Catholikes say so. An other sort there are, and those are as pestilent as can be: for to the ende they may doe the greater mischief, they are Protestantes: but yet if any Preacher doe zealously beate downe Popery, hee doth raile, hee is cholericke, hee is vncharitable, and so they devise all meanes possible to disturbe hym.

A contention betweene a
these & such like, are the notes to discerne
a Church Papist.

Pa. You call them zealous Preachers, and they bee very scismatikes, and seduce the people with false doctrine, and therefore such as be wise, quiet, and staied men, cannot abide them.

Pro. I see well y you are not of those which doe it but for Arguments sake, you will not shewe what the Catholikes say, but what your selfe saith. Had yee not great cause to be offended, when I said ye were a Papist?

Pa. I thinke plaine dealing is best, in very deede I take yce to be heretikes, I am a Catholike.

Pro. You take vs to bee heretikes, but in very deede I am able to proue that you are foule and rancke heretikes your selues: and farre from true Catholikes.

Pa. Yee doe vs great wrong to call vs heretiks, for we hold & bee of the Catholike Church, which hath euer condemned all heretikes. If Catholikes be heretikes, then are we also heretikes: But this latter belongeth to you, and to all other which forsake the truth.

Pro.

Pro. Nay, those which hold the Catholike faith, are of the Catholike Church, & the doctrine of this Catholike faith wee holde, which hath alwayes condemned heretikes: and therefore yee doe vs as great wrong in calling vs heretiks, as the Pharisees and Saducees did unto Saint Paule when they councelled him so. Acts. 24. 14
 You haue forsaken the true doctrine of the olde Catholike faith, and therefore yee are no Catholikes.

Pa. Wee are they which holde the auncient Catholike faith, yours is newe doctrine: wee belecue as all our forefathers did: If your doctrine be true, then al our forefathers were damned, for they alwaies beleued contrary to that which you beleue.

Pro. The maner of you Papists is, to affirme things very strongly, but when yee shoulde proue them, then are ye exceeding weake, and can bring forth naught but poore stuffe. We are as able to proue these things which ye affirme, as I am to remoue mountaines.

Pa. Wee may say so of you, more rightly, because you affirme muche and
A 3
proue

A contention betweene a

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Acts. 24. 14

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Pa. Wee may say so of you, more rightly, because you affirme muche and

A contention betweene a

proue little. I am able for to make good
al that which I haue spoken.

Pro. Are yee content to make tryall
who bring strongest proues, if yee bee.
let mee heare howe yee can disproue our
faith, and after ward I will shewe what I
haue to disproue yours, and so it shall bee
seene which hold the Catholike faith: and
which be heretikes.

Pa. I am very well content, tell me
what I shall begin withall.

Pro. Begin w those things which ye
affirmed euē now: proue that our doctrine
is new: & you beleue as all & forefathers
did: that our doctrine doth condemne all
our forefathers, and euery wise man will
graunt & yours is the Catholike faith: if
ye cānot proue this, then confes that your
doctrine is come frō the father of lies, and
not frō the God of truth. For there is but
one truth, whiche is Gods word, all other
doctrines are of the Diuell.

Pa. If that faith which you beleue
and doctrine which you professe, be not
newe, then was it beleued and known
in the dayes of our forefathers: but it
was not heard of in their dayes, neither
was

was it knowen vntill suche time as Luther did set it abroach. Therefore the proudest heretike of yce all shal neuer be able, to shew that it is of antiquitie.

Pro. Heere are ruffling wordes: The proudest heretike of them all, is not proud enough to deale with you: but in deede if your proude conceit were no sturdier then your argument ye might easily bee dealt withall. I confesse your Maior, or first proposition of your argument to be true, which is this, if the doctrine which you professe bee not new, then was it beleueed in the dayes of our forefathers. But your second, which is this, that our faith & doctrine was not heard of in y^e daies of y^e forefathers, vntill Luther did set it abroach, is most false. for our doctrine is y^e holy word of God, deliuered to y^e church by the Apostles & Prophets. We beleue as Adam, Sheth, Enoch, & the rest of y^e holy fathers did beleue before the flood: we beleue as Abraham, Isaack, & Iaakob did beleue, & y^e other godly patriarkes before y^e time of Christ: wee beleue as y^e blessed Apostles of our Lorde, & other holy teachers in the church a long time after the did. But you Papists whē ye speake of the forefathers,

A contention betweene a

let passe all these, which are the moste auncient and most principall, and draw vs to a few of your owne, which haue beene within these seuen or eight hundred yeres: in which time religion hath been corrupted, and the great Antichrist, for the most part of this time hath preuailed. If wee cannot proue our faith to bee the faith of Abraham, let it bee counted new, and let vs be taken for heretikes.

Pa. If this were true, that you beleeue, as the holy fathers before the flood, as the Patriarches after the flood, as the apostles of Christ, then doubtlesse yee are in the right way: but these are but wordes, howe will ye proue this: we say still yee are heretikes & fall away from the faith of these: and wee proue it by this reason, because yee are fallen away from the faith of those forefathers which succeeded these. For the fathers of our Church are the successors of the Apostles, therefore you being fallen from them, are fallen from the Apostles.

Pro. Then yee graunt that those haue the truth of their side, which beleeue as the Apostles, Prophetes, and Patriarches.

ches did. It remaineth only in tryall
which of vs hold that faith which they did.
Whee proue that wee doe, because wee ac-
knowledge nothing but the holy doctrine
of the Bible, vpon which their faith was
grounded. You bring for your prooffe the
doctrine and succession of some men, for
certaine hundred yeeres. Let vs now see
who bringeth the best and surest prooffe,
say what ye can to weaken ours, and then
I will shewe that the fathers whiche you
boast of, from whome wee separate our-
selues, are no successors of the Apostles,
and therefore in departing from them, we
depart not from the Apostles: whose doc-
trine we hold.

An. What are yee the better to say
ye bring the scripture, and yee beleue
nothing but the scriptures, and ye will
be tried by the scriptures? By this yee
proue that you beleue as the Apostles,
and Prophetes did, your reason is not
good, because the scriptures are hard to
be vnderstood, who shall iudge whiche
is the true sense and meaning of them?
who shall tell yee how the Apostles and
forefathers did vnderstand them? Shall
not

A contention betweene a

not the church? If ye may take the after
your owne interpretation, then yee will
do well enough: but the Church (which
we are) is to interpret the, and therefore
we do still condemne you & al other he-
retikes, although ye alleadge the scrip-
tures neuer so much, because ye doe but
abuse them, as the Diuell did when hee
tempted Christ. Therefore ye must bring
better reason then this, to proue that ye
hold the auncient Catholike faith, for
this doth not proue it.

Pro. Oh what a trifling shift is this: heere
is as pretie a iugling cast as euer y diuell
could play, to blear the eyes of the simple
and vnskilful, to make them beleue y the
scriptures are nothing without the inter-
pretation of the Church of Rome: Each
man must light his candle there, or els hee
shall goe in the darke. This is one of the
most subtil and craftie cauils which you
Papistes can make, & one of the strongest
pillers whiche your kingdome is built
vpon: For when yee cannot denie but
that the Scriptures doe speake for vs,
then yee flee to this, that they are hard to
bee vnderstande, yee woulde make vs
beleue

beleene that when they speake of one thing they meane another : when they speake of good they meane euill , when they sette forth heauen , they meane hell.

Pa. It is like you wil answere truth, when yee charge vs with so great and manifest a lye, where can yee shewe that euer any of our side hath spoken or written, that when the scripture speaketh of one thing it meaneth another.

Pro. As that suche a lye, I may pou what is the cause why yee tell vs the scriptures are hard, when they speake so fully, so plainely, and plentifully, and with such consent and agreement in those thinges whiche are the principles of our faith, if it bee not, that when they speake of one thing they meane an other : Wherefore shoulde wee not vnderstande what G D D saith vnto vs, if hee deale simplie : Wherefore did the Lorde speake by his Prophetes and Apostles to the simple and common people, if they coulde not vnderstand what he said? I cannot tell, what reason

A contention betwene a

other reason ye can shew, why they should
bee so darke as you make them.

Ps. Are yee then in good sadnes of
this minde, that the scriptures are not
hard to bee vnderstood: and are they
not vncertaine, because they may be ex-
pounded diuers wayes?

2. Pet. 3.

Pro. 1. I doe not denie but that as **S.**
Peter saith, There be some thinges harde
to bee vnderstood, which the vnlearned
and vnstable doe peruert, as they do other
scriptures, to their owne destruction.

Heb. 5.

I confesse with the authour of the Epistle
to the Hebrewes: That there are things hard
to bee vnderstood, because we bee dull of
hearing. Also the iust iudgement of God

Isaiah 5.

bpon the wickednesse of men, as it is se-
foorth by the Prophet **Isaiah**, in hardning
their heartes and blinding their eyes, that
in hearing, they may heare and not vnder-
stand, in seeing they may see, and not per-
ceiue: and also in causing the woorde of

Isaiah. 29.

God to bee vnto them as a sealed booke
doth make the Scriptures hard to bee v-
derstood. Nowe although they bee hard
also in some sort euen to the Godly and
diligent man, and those whom God doth
teach

teache, yet they are not harde as you make them, that is to say, that in no wise they may bee vnderstood or haue any certaintie in them, but by the interpretation of the Pope and his cleargie. For that is most blasphemously to take away the light from the most pure and cleare word of **GOD**. This therefore is but Diuelishe craft by which ye woulde driue vs from Gods word, which standeth sure on our side, and maketh flat against you. The Scriptures can bee expounded rightly but one way: hauing but one sense.

Pa. That which you doe alleadge out of S. Peter doth make for vs, where hee saith, That the vnlearned and vnstable doe peruert not only those harde things, but also all other Scriptures to their destruction, Likewise the same **Apostle** saith, That no Scripture is of priuate interpretation. Saint Paule saith, **1. Tim. 3.** That the Church is the pillar & grounde of truth. Then I reason thus, the vnlearned doe peruert the scriptures, therefore they are not to deale with them: no priuate person is to interpret the scriptures: therefore none but the Church
or

A contention betweene a

or those which haue^y authoritie in the Church and because the Church is the pillar of truth: whosoever doth separate himselfe from the Church, doth depart from the truth. And by this we doe stil proue that you are all heretikes and scismaticiks: & do peruert the scriptures, because you take them not as the Church doth expounde them. The scriptures seem to be on your side, but they are not, they seeme to bee against vs, but they are not.

Pro. This is very sounde stuffe, yet make three strong conclusions out of three sentences of the scripture. In the first ye reason thus, the vnlearned do peruert the scriptures, therefore none can vnderstand^y scriptures but the learned: by this, your meaning is to shut out all^y laytie as you call them frō iudging of doctrine, & to allowe vnderstanding of the Scriptures to none but the learned, that is, the Clergie of Rome, for that wee shall haue by & by. But ye ouershoote your selfe much when ye thinke^y S. Peter by vnlearned men, doth meane such as haue not bin brought by in schoole learning, & so put that difference

rence betwene cleargie & laytie: No hee
 counteth al those learned which are taught
 of God, both of þe cōmon sort of people &
 other: & all those are vnlearned which are
 not taught of god: althogh otherwise they
 abound in all knowledge of tōgues & arts,
 or whatsoeuer. Such as haue learned christ
 Iesus, & him crucified, and so are become
 new creatures in Christ, they are learned:
 for in him are all the treasures of wise- Col. 2.
 dome and knowledge. Hee that hath not
 learned Christe, hee is vnlearned. If hee
 bee not new borne, but as S. Iohn saith, 1. Iohn. 3.
 committeth sinne, hee hath not seene him
 or knowen him: although otherwise hee
 neuer so studied amā in the scriptures.
 For this cause wee see that the poore
 publicanes are called the children of
 wisdom, because they embraced the
 doctrine of Christe when the great Doc-
 tors the Scribes and Pharisees, were
 marke blinde. They saide none follo- Iohn. 7
 wed Christe but the multitude whiche
 knewe not the lawe, whiche were ac-
 cursed. When as indeede they were
 blinde & accursed themselves, & so fareth
 now with the pope and his shauelings:
 they

they say the people cannot vnderstand the
 scriptures, when themselves do not. The
 next sentence vpon which pee conclude is
 out of Peter also: Where hee saith, no
 scripture is of priuate interpretation: fr
 hence ye fetch an inuincible argument to
 proue that none of vs may interpret, but
 Rome only: No priuate man is to inter
 prete the scriptures, because no scripture
 is of priuate interpretation: all those
 which are not of the Popish Cleargie, or
 which haue not authoritie in the Church
 from the Pope, or doe not expound as the
 Church, are priuate men: therefore none
 of those are to interpret the scriptures.
 Here the Pope like a greedie cormoran
 will haue all to himselfe. But ye deale
 deceitfully, or at the least vnskilfully
 with the text which yett alleadge. For
 Saine Peter when hee saith priuate, doth
 not speake it to make this difference be
 twene men, as though for interpreting
 the scriptures, some should haue authori
 tie, and some should be priuate: but he se
 teth men against God, calling y priuate
 which is of man. For he doth reason thus
 the scripture was not giuen by the will of
 man

man, but by the Spirit of God: therefore
the interpretation thereof must be of God,
and men must not bring that which is
their owne. If the interpretation bee by
the Spirit, then is it not private: If it be
out of mans braine, although it should bee
of the Pope & all his Cardinals, yea, ten thou-
sand Popes, it is still private: after the
sense in which Saine Peter doth call pri-
uate. For let any skilful man in the greek
tongue looke vpon the worde, which is
ιδίαις ἐπιστολας, and he will confesse that
it doth signifie, that which is ones owne.
Then the sense is plaine, and it is also ma-
nifest how perwilfully wee peruert the word
of God: What manner of argument is
this? a man may not in the interpreting
of the Scriptures bring that which is his
owne: therefore none may interpret the
but the Church of Rome. Your last rea-
son is not woorth answering: for al-
though it is most true, that the Church is
the pillar of truth, and that those are voyd
of truth, which abide not in the Church:
yet this is as false, that the Pope and his
companie are the Church of Christ, as the
other is true, and therefore wee are no he-

A contention betweene

retikes nor Schismatikes for departing from you, whiche are a denie of theeues which haue conspired against the truth.

Pa. Two grosse things & strange I gather out of your words, the one that ye woulde haue the people of themselves, so iudge of doctrine: the other, yee will haue no other interpreter of the sense of the Scriptures but the Spirit. I pray yee, I am an vnlearned man, and woulde faine knowe which is the truth, I heare you alleadge the Scriptures in one sense, and you say you haue the spirit, our men alleadge them in an other sense, & say they haue the spirit: the Anabaptists, they haue the spirit, the Arians they interpret by the spirit: what shall I doe, here is euery man hath the spirit, & yet euery one goeth a contrary way. It is manifest therefore that heere needeth a more certaine thing to leane vnto, or else the simple man cannot tel which way to turne him. What shal he do now, but looke how the church beleeueth & rest in that. For he must haue that which may teach him to knowe which of all these
hath

hath the true spirite, or else hee is neuer
the neere.

Pro. We find 2. grosse things in my worde,
one of the is þ I say the people can iudge
of doctrine, when it is preached. What no-
eth our saviour Christ when he saith, My
sheep heare my voyce, a stranger they will
not heare. They flie from strangers: can
they know the voyce of the true shepheard
from the false, and can they not discerne
doctrine? The other is, that I will haue
none other interpreter of the sense of the
scriptures but the spirit: S. Paul saith þ
eare hath not heard nor þ eie hath not seen,
neither came into mans heart, þ thinges
which God hath prepared for them þ loue
him: but God hath revealed them unto
us by his spirite: for the spirite searcheth
all thinges, yea the deepe thinges of God.
And the great doubt which ye put forth in
the simple man which would say he underst-
stand the truth, & which of all those foure þ
ye named haue the spirit. I answer that
if he himselfe haue not the spirite of God
to teach him: hee shall not be able to
iudge: but if the spirite doe teach him,
then can hee finde it for the spirite

.p. and 1.

Iohn. 10.

1. Cor. 2.

A contention betweene

which doth teach the one to utter the doctrine, which is his, doth teach the other to know that doctrine, and in them consenteth unto it, bring his owne : and therefore Saint Iohn saith to all the Christians. Tria the spirites whether they be of God, by your saying the people should not be able to trie them. And so he should teach them that which did not belong unto them.

Pa. What a trimme colour you set upon the matter, and how pretily yee can shift: but I wil lay open your subtiltie. To proue that the vnlearned people can iudge of doctrine preached, yee alledge the saying of Christ, My sheepe heare my voyce &c. I pray yee fir, if a manne should demande of yee, whether hee meaneth that this shalbe immediatly or not, and whether, when hee saith they shalbe at taught of God, doth hee exclude the ministry of me or nor. I know ye wil say the voyce of the greate Shepheard is hard when those which he hath appoynted to bee shepheards doe utter his doctrine. Ye wil also say, that althogh God teach, yet hee doeth it by the minist

stry

stry of me. Then I answered that: p̄ vnlearned people are to heare the voyce of Christ frō p̄ Pope, who is their great shepheard vnder Christ, and God doth teach the by him: they are to sticke and cleaue to his determinatio: of themselves they cannot iudge, but they must doe it by him: hee must tell them which is the wolfe, & which is the false Prophete. They cannot tel whiche commeth with the true spirit, or which spirit is of God, but as he doth direct them. And for this cause we say still, that you haue not the true Catholike faith, nor the scriptures on your side, nor the true sense, because ye are gone from the only true expounder of them.

Pro. All that I haue brought is but a colour & a pretty thife, & easily distressed in one poore distinction of mediāt & immediāt. But I praye yr, how both these being together, the voyce of the true shepheard is heard when it is uttered by me, therefore p̄ may know it is by me. God teacheth by me, therefore God teacheth to discern the spirits by men: or if it bee so, must this needes followe, p̄ the Pope, & his clergy

are those me, which must do y^e deede. This
is a strange thing, Christ Jesus, S. Paule,
S. Peter, S. John and others, doe foretel the
people of false Prophetes, the only way
and renteye to auoyde them, as you saye
is to hang vpon the Pope, and yet none of
all these or any other hath so much as once
noted it nor tell y^e poore people by whose
direction they might be safe in so extream
daunger.

Pa. There was no neede so long as
Christ or his Apostles liued to tel them
so for they taught them this thing, or
how x^p you tel they did not, they might,
though it be not written, is al written
which they did teach.

Pro. Heere is mighty strong geare,
this were able to set vp a Pope, if he were
shrowde down, and to reuine him againe,
if he were hanged. No maruell forsooth
though Christ nor his Apostles did not tel
the people, y^e the Pope & church of Rome,
should be their refuge wh^{er} heretikes should
seek to seduce the: because there was no
need so long as they liued: this were some
what if they had tolde only of y^e false tea-
chers of their time: but when they foretel
the great daungers & mischiefes whiche

should be in the Church long after their
 dayes, being aboue all thinges most chary
 of the safetie of the same, this were verie
 absurde, not once to giue any note of the
 surest remedy. St. Paule saith to y^e elders
 of the Church of Ephesus, y^e he did know
 that after his departure there should enter
 in greivous wolues not sparing y^e flocke,
 and there should rise of themselves which
 should speake peruerse thinges, and many
 Disciples after them: and yet he speaketh
 of no remedy but that which was banished
 in your Church, namely carefull and dili-
 gent teaching. For he saith, therfore watch
 & be mindful &c. St. Peter he saith, as there
 were in times past false Prophets among
 the people, so shall there be false teachers
 among you: and afterward he sheweth
 this remedy, not willing them to hang
 their faith vpon his chaire, or successour,
 but to call to remembraunce the woordes
 that had bene tolde them of the ho-
 ly Prophetes, and by them the A-
 postles of Christ. Saint Iohn saith,
 little children, it is the last houre, yee
 haue hearde that Antichrist shall come, I
 say there are already manye Antichristes

Acts. 20.

2. Pet. 2. do

1. Iohn. 2.

in the worlde: and a little after he telleth
 them how they shall escape the daunger:
 but (saith he) you have receiued an announ-
 ting, what, from the Pope, or his greatie-
 ople: no, but from the holie one, and know
 all things. Againe yet neede not (saith he)
 that any man teache ye, but as I announ-
 ting doth teach yee. Christ Iesus foretel-
 leth, that there should arise false prophetes
 and doe such wonders, that if it were pos-
 sible, such the elect should be deceived: but
 that (as his wordes do most plainly shew)
 is impossible: and why doth he say because
 I will leaue a vicar and as many as hang
 vpon his sleue shall be safe, and so, but be-
 cause God hath chosen them. For he doth
 keepe them, and none is able to take them
 out of his hand. He saith in another place,
 beware of false prophetes which come
 vnto you in sheeps clothing, but in-
 wardly are rauening wolues: and
 whereby shall men knowe them? He
 saith by their frutes. But howe
 knowe wee whether he did tell them so or
 not, he might, though it be not, without
 lacke of a lacke. And thus and so he saith
 and thus he saith and thus he saith

Math. 24.

John 10.

Math. 7.

2. and 1.

Pap. I knowe your sect make but a
 coffe at the traditions of the Apostles,
 which were not committed to writing:
 but let that goe, it is but a folly to per-
 swade those to beleue, which haue de-
 nied the faith and dispise the Catholike
 Church.

Pro. The Pope of Rome hath a
 great chest full of traditions which Saint
 Peter did not put in writing, but he hath:
 and whosoever doth not beleue these
 hath denied the faith, and dispiseth the Ca-
 tholike Church. This is not your best way,
 your best way is to stande to this, that the
 Pope hath authoritie to decrees what hee
 will: and so your traditions shall stande
 sure though they bee flatte against the
 worde of God. But I am content to let
 this goe also, and to returne to that which
 we had in hande: and because I would
 haue this matter made a little more plaine,
 I will demaunde a question or two at
 your handes: Was there not a Church
 in Ierusalem before the comming of Christ
 Iesus?

In Pap. Who doth denie that the
 Jewes

Jewes were the Church and people of God.

Pro. Then tell me further, whether had they the worde of God or not, to instruct them, & to ground their faith upon.

Pap. They had the bookes of Moyses, they had the bookes of the Prophets, & they were bidden to heare them.

Pro. Who were appointed in the Church to expounde the law and the prophets unto the people?

Pap. The high priest, & other priests, and Levites, which God appointed to have that office.

Pro. Did the high priestes, which succeeded Aaron departe away from the truth, & seduce the people at any time, and likewise the other priestes and Levites?

Pap. What though they did: they crucified Christ: yet it followeth not that the pope and his clergie can erre, because Christ promised to be with them to the ende of the worlde.

Pro. I will come to that promise after.

forwarde, but tell mee howe did the
Church in the meane time, when the
high Priestes and rulers taught contra-
ry to the truth? what were they to
eane unto none? where was the
Church?

Pap. It was in Christe and those
which beleued in him, these were the
Church and hee that ioynded him selfe
to these did right, and had the true
sayth.

Pro. The high Priestes and Ru-
lers in the Church, coulde fetch their au-
thoritie and succession from Aaron, whi-
che was many hundreth yeres. When
Christ taught against these: and they sa-
gaunst him: alleadging that they were
Moses disciples, they did knowe God
spake to Moses, as for him, they did not
knowe whence he was: they were the
Church and had authoritie, they deman-
ded of him by what authoritie he did those
thinges, and who gaue him that authori-
tie: they sayde hee seduced the people,
that none followed him but the common
people thine and not ysaie, which were ac-
cursed, they

John 9.
Matth. 21.

A contention betwene

Mat. 15.

they accused him that hee brake the tradi-
tion of the Elders: he brake the Sabbath
and such like. How did the people know
who had the truth, he or they?

Pap. They might knowe by the my-
racles which he wrought when he cast
forth Devils, and healed diseases.

Pro. They sayd, he did it by the po-
wer of Beelzebub the prince of the De-
vils: and so blinded them selves and al-
other whom God did not teach by his ho-
ly spirite: and therefore he sayth unto
them, Why doe ye not heare my voyce?
because ye are not of my sheepe. Also in
another place, those that are of God heare
the wordes of God, you therefore heare
them not, because you are not of God.

And what was you speake of myracles
which he wrought: howe did the people
knowe that *John Baptist* was of God, see-
ing he wrought no myracle: there can
be nothing more plain then this, that the
people did not stay their faith upon the
succession of the Priestes, nor upon the
antiquitie of traditions in the Church or
dayned by the fathers, nor upon the con-
sent of the olergie, or any outward thing,

John 10.

John 8.

John 10.

Mat. 23.

for

or then they shoulde haue refused Christ:
but they were giuen vnto him of his Father,
and taught by him, and therefore
hearde his voyce, and beleued in him. *John 6.*
John 10.

Blessed art thou Simon, fleshe and blood
reuealed not this vnto thee, but my father
which is in heauen. Euen after this maner
do the Romish Pharisees deale now
against the Gospell, and the true belee-
uers: wee are the Church, wee are the
successors of Peter, ye must be iudged by
vs: your doctrine is newe; pee breake the
traditions of the Elders, ye are seducers
and heretikes: but when pee haue said all
that ye can, we stande still vpon the rocke
of Gods truth, which fleshe and blood hath
not reuealed vnto vs, but the father by
his spirite. *Matt. 16.*

Pap. Here is much a doe, and yet
nothing to the purpose. You make
a comparilon between our Church and
the Church before Christ, and because
the people then did not stay vpon the
rulers of the Church, therefore they
must not now, howe followeth this?
doe ye not knowe that there is greate
difference, Christ made promise, that he
would

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woulde bee with our Church vnto the
ende of the world : and therefore it can
not erre. Nowe because the Church can
not erre, all those must needs be here
likes which depart from it.

Pro. There is great difference be-
tweene our Church say you, & the Church
of the Iewes : is the great difference in
this, that yours are the greater Pharises
no say you, that our Church can not erre
because Christ hath promised to be with
to the ende of the world. I maruell much
in what scripture a man shall finde that
same promise, where Christe saith, I will
bee with my holy vicar the Pope to the
worldes ende, and hee shall neuer erre
I suppose a man shall finde it eyther in
Legenda aurea, or in some suche Cano-
nicall scripture. I knowe you will say
it is in the newe Testament, for Christ
bid promise his Apostles that hee would
sende them the comforter, and that he
woulde be with them vnto the ende of the
worlde.

John 16.

Pet reason thus, Christe promised
to bee with the Church, therefore with

the Church of Rome: your conclusion
 is very nimble and cometh skipping in
 before he be called, but it must be sent a-
 way like a scipiake; and be taught bet-
 ter manners, is there also (as you say) so
 great difference, that the Church before
 Christ had no such promise: was the true
 Church ever without the spirit of God?
 had they no promise that way? what saith
 God by the Prophete, or what meaneth Psalme 132
 this, I haue chosen Sion, here will I rest,
 here shall bee my habitation for ever. And
 likewise when the Prophete Iesay sayth, Iesay. 49.
 but Sion saide, God hath forsaken mee,
 and the Lords hath forgotten mee: what
 doth the Lord answer? can a mother
 forget her childe, and not pite the sonne
 of her wombe? though these shoulde for-
 gette yet will not I forget thee. Behold,
 I haue grauen thee vpon my handes, and
 thy walles are ruer in my sight: are these
 no such promises as yours haue? You see
 for al these, the builders refuse the stone,
 which is made p chief corner stone: the ru-
 lers in the Church and such as succeeded
 p holy priests of God, fell away, neuer the-
 Psalme 118.

les God

God preserued his Church, so the Pope
his Cardinals, his Bishops, and Priests,
became and are very hell hounds, and yet
God doeth preserue his little flocke: they
should be in a most miserable case if they
had none other guide but that horned
beast of Rome, the Church, that is the elect
can no erre to destruction: but the Pope
is a Captaine of heretikes.

Pap. This is your spitefull spirit,
by which ye do blaspheme, but the ho-
ly father is neuer the worse for your
rayling: it is all the reason ye haue a-
gaynst him.

Pro. As great rayling and blasphe-
mie, as if a man should call the Diuell a
Dragon: for Saint Iohn doeth call the
Pope *The son*, which is a fierce and sa-
uage beast. But let vs come to the mat-
ter againe, when ye charge vs with new
doctrine, and make the cause to be this,
that we depart from that doctrine which
your Church hath beleueed in certain
hundred yeeres, against which we allege
the eternall worde of God, then ye shift
vs off with this, that wee can not under-
stand the worde, vlesse we receiue the
mean

meaning thereof from your Church: and although wee haue the most cleare testimonies of the Scriptures agaynst you, yet yee set light thereby: and all because your Church can not erre, and you expounde them otherwise. Therefore there is by your doctrine no rule left for a man to builde his fayth vppon, but the exposition of the gouernours in the Church. Answer mee directly vnto this, were there not false prophetes in olde tyme amonge the people of the Iewes?

Pap. The Scripture doeth shewe that there were sometime a great number at once, and the Church of God did euer condemne them.

Pro. But tell me, howe did the people knowe who were the true Prophetes and who were the false? the one side commeth and they say, thus sayth the Lord, no saith y other side y is false, thus saith the Lord, quite contrary to y others and not onely at some tymes a multitude of false Prophetes agaynst one true seruant of G D D, but also the high Prieste and other Priestes and gouernours

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nours in the Church, taking parte with
thē against y^e true Prophet. Where was
then your golden rule which yee woulde
haue the common sorte to measure their
fayth by, I beleue as the Church bee-
leeueth: I can not Judge: I must not
meddle with the meaning of the Scrip-
tures?

Pap. Proue this which yee haue
sayde: it is an easie matter to affirme,
and you are ready to doe that, but your
proofes come slowly. Can ye shew that
the high priestes and gouernours in the
Temple did ioyne with the false pro-
phetes, against the true prophetes?

Pro. They come a litle faster then
you woulde gladly haue them: or els you
woulde not be so calme, if there were but
a litle matter of colour against vs for
want of prooffe, ye would set vp your bri-
stles by and by, and yee woulde crowe:
but when the matter brought out doeth
choke yee, then yee say there is nothing
brought. Wee bidde me proue that, when
there were false prophetes, and that sun-
drie against one, they had the priestes and
rulers of the Church of their side. Reade
Iere.

Jeremias the Prophete, ye shall find the false prophets against him, & y^e priests also: & euen as you say against Luther, & o-ther which imbrace the holy Gospel, they be heretikes, the Pope can not erre: So say they for themselves against Ieremias, Iere. 18. come let vs imagine some deuise against him: for the lawe shall not perishe from the Priest, nor the counsell from the wise, nor the worde from the Prophete. Were the godly people now which forsooke the priestes, princes, and prophetes, and gaue eare to Ieremias, apostats? Did not the Iere. 1. Lorde tell him at the firste when hee sent him, that hee shoulde haue the people, the priestes and princes against him: also ye may see it very fully and plainly expres- sed, that Pashur the priest which was ap- pointed chiefe in the house of God, did smite Ieremias, & put him in the stockes, Iere. 20. when he hearde him prophesie: here was a right Pope, and a stoute Bysshop: that durst set Gods Prophete in the stockes. This thing is set forth in sundry places of the Prophets, how y^e priests & the false prophetes were lincked together against

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the true messengers of the Lorde.

Jer. 26.

For yee may see howe the Priestes and Prophetes, and people lay hold of Ieremias, and woulde haue put him to death: for the Priestes and Prophetes accused Ieremias before the Princes, that hee was worthy of death.

Ezechiel 22.

The Prophete Ezechiel also complaineth grievously of the Priestes and the Prophetes. Also long before this tyme of Ieremias and Ezechiel, the Lorde complaineth of the Priestes and Prophetes for their wickednesse. For

Mica. 3.

thus hee sayeth by Mica, the Princes iudge for bribes, the Priestes teache for rewarde, and the Prophetes doe prophesie for money. Beholde also what GOD complaineth against the Priests and Prophetes, euen in the dayes of the moste Godly King Iosia: as yee may

Sophanie 3.

reade in the Prophete Sophanie. Likewise where the holy Ghost sheweth the cause of the greate destruction whiche came vpon Hierusalem: hee sayeth that all the chiefe Priestes and people, committed many transgressions, according to all the abominations of the heathen, and

1 Chron. 36.

De:

defiled the house of **G D D** whiche hee had sanctified in Hierusalem: and howe God sent vnto them his Prophetes, but they would not heare them. See then, if the wickednesse of the Priestes drawe the Lorde out of his Temple, vnto which hee had made so glorious promises, and which he had chosen to be the place where he would be worshipped: shall wee nowe tye him to that chaire, from which there haue come, the most horrible villanies against God, almost that euer were committed in the worlde: shall wee say that the mosse pure and mosse holy God, hath fastened him selfe to the mother of whoredomes, and abominations:

Pap. Ye take great paines to small profit, for a man may in a worde ouerthrowe all that you haue built: ye haue shewed howe the priests & gouernours in the Temple did corrupt their wayes and ioyned with the false prophetes against the true messengers of the Lord. Ye gather out of this that there was no rule left in the Church for the people to trie þ worship & seruice of God by, but this cōclusion of yours doth not folow,

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because the corruption of maners and withstanding the true Prophetes, did not hinder but that they remayned still the Church, and the worship appointed in the Temple was not to bee despised, for if anye did forsake it, they were indeed apostats: for when they were euen at the worst, Christ sendeth such as hee had censed of the leprosie to shewe the selues to the priest, and to offer the gift which Moses had commanded. This must needes be so, for otherwise, how should that saying of Christ, *dic ecclesia*, tell the Church, be a perpetuall rule to all the people: if there bee once no Church visible to tel þ cause vnto, where is then þ doctrine & precept of Christ. Here therefore, I say still ye be heretiks & apostats, insonmuch as ye haue departed frō þ holy mother þ Church: ye haue forsakē the fellowship of þ faithfull: & þ which you pretēd, þ abuses of the Church, is no excuse at all. for will yee forsake your mother, because shee wanteth perfect bewtie, or because there is some deformitie in her? þ abuses are to be reformed, the thing must not be destroyed. I woulde wish ye therefore to returne, and to sub

Matth. 18,

mit your selues againe, and not to caste away your soules, for ye be all damned heretikes which bee out of the Church.

Pap. The breath of your mouth is very strong, when as with one blaste yee are able to ouerthrow whatsoeuer a man can bring out of the worde of God. But ye deceiue your selfe greatly, for Gods trueth will stande when you shall fall. Your poore and silly shifts will stande ye in no steede: yee make your reason after this maner, when the priestes were most corrupt, eyther in maners, or withstanding the true Prophetes, yet they remayned still the Church, and the seruice and worship in the Temple, was not to be despised: if any did, they were apostats. This ye confirme by such as Christ hauing clesed, he sedeth to offer to y^e priest. & the by a perpetual rule w^{ch} christ gaue, *dic ecclesie*, tell y^e Church. Herupon ye cōclude again y^e we be heretikes, because we haue forsake y^e Church of rome, where ye tel vs that the abuses should not driue vs to do so, we must not forsake our mother, for some deformitie, and wante of beawtie: I will aunswere yee that this argument maye

easily be denied, when ye say those which did forsake the worship in the Temple were Apostats, therefore those which forsake the Church of Rome are heretikes & apostats: for to make this hold, ye must first proue that God hath tied his religion nowe to Rome, as he had thē to the tēple, & that he hath chose Rome, as he thē chose Ierusalem: which ye shal neuer be able to doe, because it is most false. And then yee must proue þ your worship w^{ch} ye maintain is þ which God hath commaunded, & then doubtles he that shall depart from that, is an heretike. For if any did depart from worshipping in þ tēple, hee was not an apostat for departing from wicked priests, but for refusing that w^{ch} God had appointed him to do. We depart not but from a den of theeuers, & frō an heape of damnable errors, & not frō that w^{ch} God hath commaunded: & so Christ sendeth þ Leapers w^{ch} he had chēsed, to fulfill the law of God commaunded by Moses, w^{ch} was to be done, and to be done no where but in þ tēple where þ priests bare the sway. The other reason w^{ch} ye bring, as a perpetual rule of Christ, *dic ecclesia*, tell the Church, is of no value. for althou gh the rule be perpetuall, doeth

It therefore followeth that it can alwayes be put in practise. Hath Christ by that rule, where he saith if thy brother offend against thee, reprove him, if that doe not serue, take one or two with thee, if hee will not heare them tell the Church, &c. Set down that there shalbee euer a true and visible Church which will correct the offenders: How say pee to the Church of Israel in I. Kings. 19 the dayes of the Prophete Elias, when he complained to god, that they had killed his Prophetes, digged downe his Alters, and that he only was left, and they sought his life: God made him answer, that hee had a Church among them, I haue leste vnto me seuen thousand in Israel &c. which Elias did not see, where was Dic ecclesia nowe become: Must they bring theyr Dic ecclesia to those whiche are fallen away from God, and will excommunicate the children of G D D, as the Pharisiees did the blinde man: Did hee euer come vnto them to be absolved: When your diuelish sinagogue doe excommunicate vs, we bee the nigher vnto Christ. It is true which you say þ the true Church must not be forsaken for certeine abuses,

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but if the abuses be such as utterly destroy
the fayth, as yours are, then is it
no longer the Church of Christ:
but a companie of wicked Helhoundes:
and therefore yee doe but lose your la-
bour when yee exhort vs to returne
to your Church, whiche is no mother
of ours, but she is the whoore of Babylon,
whiche hath filled the earth with her for-
nications. There are none blessed
vnesse they departe from her, her wayes
are y waies of damnatio, come out of Ba-
bylon saith the Angel of our God.

Reuel. 18.

Pa. I could answer yee agayne with
wordes, but so I should but spende time,
neither doe I like of long circumstances
without matter, which is the fashion of
you heretikes, when yee haue no sound
reasons, then to make a shew of speeche,
and fall to rayling.

Pro. You cannot abyde woordes
without matter: neyther canne your
meeke spirite tell whiche way to fall to
rayling: but let anye indifferent man
reade ouer the bookes whiche your
greate Catholike Doctours set forth,
and he will confesse that in manie wordes
there

there will bee founde little matter. Take away your vntruthes, slaunders, and spitefull raylinges, there will be but a little left behinde. If wee speake of you, that whiche the Scriptures pronounce against yee, by and by we rayle. Did Iohn Baptist rayle when he called the Pharisees, The generation of Vipers? But seeing ye loue matter, let vs see it, to prooue our doctrine to be new: yee must bringe stronger reasons then that the Church of Rome for certeyne hundred yeres hath not allowed it: there is no poynt of our faith, but it is farre more auncient then your popishe decrees: your baulde and doltishe shifte, to driue vs onely to your exposition of the Scriptures is not woorth a strawe, Gods holy spirite hath bestowed great gifts vpon his Church in these last daies. Proceed with your matter.

Math. 3.

Pa. Nay yee shall not so flylie conueye your selfe: ye make small accompt of the interpretation of the Church of Rome, which agreeth with all the holie Doctors & Teachers euen fro the time of

A contention betweene

of the Apostles . Your exposition of
the woorde begunne of late in Germa-
ny : and therefore is not to be taken for
Catholike.

Pro. Seeing ye must needes lye, it
is good to lie for somewhat, all holy Doc-
tors and Teachers from the Apostles
are on your side : this all doeth sig-
nifie none : For the verie trueth is, (as
euer ye manne that can reade their wri-
tinges may see) that they be (except in
a very few points) all against ye : saving
such holy deuilles, as within these latter
times haue bene the Popes owne Doc-
tors. Our exposition is the same which y^e
godly fathers (before Antichrist had gotten
y^e upper seate in y^e Temple) did vse : & ther-
fore Catholike : although your mother
disallowe it.

Pa. Nay heretikes be liars, wee say the
truth whē we doe challenge the auncient
Doctors and Fathers to be of our side:
Wee succede them, wee honour, loue,
and commend them more then you, we
pray for their helpe, you seeke to de-
face and pul downe al remembraunce
of them : let al the worlde bee iudge
whose

of whose side they are like to bee of,
ours or yours, when wee haue them
in so greate and high estimation, and
you set so light by them. Canne wee
bee fallen from them, (as you saye)
becyng so readye to doe them all the
homage wee canne? Our heartes
doe witnesse that wee doe it in sim-
plicitie.

Moreouer, all your matter is not
woorth a strawe which ye haue brought
out of the Church of the Iewes: yee
haue shewed that in Israel Elias could
see no Church: that in the Tem-
ple, the Priestes and false Prophetes
did conspire agaynst the true messen-
gers of the Lorde. This were some-
what if yee coulde shewe it in our
Church, vnto whiche Christe hath
made his promise neuer to forsake it:
but to giue it his spirite to the worlds
ende: Your matter is too weake to
ouerthrowe so greate and manifest
truth.

Pro. It is indeede a certaine and sure
thing that heretikes will lye, and therfore
you Papistes, whose Religion is a verie
botche

A contention betweene

hotche, potche, and Dunge hill of all grosse Heresies, will not sticke at that. But heere is a greate reason brought, to proue that the holy Saints of G D D are of your side, and not of ours. The holpe Fathers are like, (as all menne maye iudge) to bee of their side, whiche succede them, which doe moste loue them, honour them, and commende them, but therein who knoweth not that yee goe beyonde vs, whiche yee accuse to deface their honour. And therefore they bee of your side, and must needes take you to bee their speciall friends. In deede wee confesse that you doe giue that honour to the Sayntes whiche wee denye them, and therefore yee seeme to loue them more then wee. But when the matter cometh to the due triall, euerye man shall easily perceiue that it doeth not therefore followe that they bee of your side: because it is no true loue nor right honour which yee giue vnto them: nor such in deede as they can in any wise accept of: for when as all their delight and ioye was that

God

G D D alone shoulde bee worshipped,
 and haue all his whole honour reserued
 to him selfe : howe canne they take it
 well at your handes, when yee play the
 arrant Theeues, and most vilainously
 robbe **G D D** to giue vnto them : Are
 there any good men heere in earth which
 woulde be content to see theeues spoyle
 other mens goodes and to bring the same
 to them : If not, howe shoulde the bles-
 sed Virgin, the holie Apostles, and o-
 ther Saintes of **G D D**, count those sa-
 crilegious wretches to be their friendes,
 which rob and spoyle God of his honour,
 and thrust Christ from his office, to bestow
 vpon them. No, those honour them which
 follow their steps, in giuing all honour to
 God, they loued and held the truth, which
 was deerer to them then their liues,
 and therefore are of their side whiche
 walke in the truth. Moreouer your loue &
 honour whiche you giue and bestowe vpon
 them, is euen such as the wicked A-
 postates among the Iewes did bestowe
 vpon the holpe Prophetes of **G D D** :
 Thus Christ speaketh, **Woe** be vnto you
 Scribes

A contention betweene

Math. 23.

Scribes and Pharisees, yee Hypocrites because yee builde the Sepulchers of the Prophetes, and garnishe the Tombes of the righteous: and yee saye, if we had beene in the dayes of our fathers wee woulde not haue beene partakers with them in the bloode of the Prophetes. Will yee saye that these disloue the Prophetes, whiche did so muche hate Christe, did they honour the Prophetes, and dishonour Christe? Euen suche are you, yee honour the holye Sayntes of olde, but if they were alive on earth, yee woulde murder them. In the next place yee make that to be nothing whiche I alleadge concerning the Church of the Jewes, yee require that I shoulde shewe some suche thinge in your Church. What saye yee to this, that S. Paule sayeth there should be a falling away: the man of sinne should be set vp. And whē S. Iohn speaking of the same apostasy saith that all the world worshered and followed the beast. And againe in the same Chapter hee sayeth that whosoever woulde not worship the image of the beast they shoulde be killed.

2. Thes. 2.

Reuel. 13.

Reuel. 13.

and hee caused all boeth small and great,
 thricke and poore, bond and free to receiue
 a marke in their right hande, or in their
 forehead. And that none might buye or sel,
 but he which hath the marke or the name
 of the beast, or the number of his name.
 Noe will not denie also but that whiche
 Saint Iohn speaketh of the woman per- Reue. 12.
 secuted by the Dragon, is meant of the
 Church, for the place doth plainly inter-
 prete it self, when he saith in the last verse
 of the Chapter, That the Dragon was
 wrooth, and went and made warre against
 the remnant of her seede, which keepe the
 commandments of God, and haue the tes-
 timonie of Iesus. Beholde, howe hee
 sheweth there that this Church shoulde
 be nourished in the wilderness for a time,
 a time, and halfe a time, from the presence
 of the Dragon. Where was then this Church?
 Where was now Dic Ecclesia?
 Tell me Church, if pee will vnderstande it
 fully. Must those things needes bee
 expounded against vs? Can it not bee
 taken but against the Church of
 Rome?

20 A contention betweene a

Pro. That Prophecie of S. Paule, of the Apostasie by the man of sinne, and the description of the kingdome of Antichrist by Saint Iohn in the Reuelation, cannot with any she we be turned upon any other saue the Pope and his Cleargie. But I will come vnto this thing more particularly afterward. We cannot now deny but that there might bee and was, so great decay of truth by Antichrist, & a man coulde not alwaies see a visible gouernmēt of the church: seeing Antichrist was h head: & al things were done at his will and appointment.

Pe. You would make the world beleeue what yee list: but let them beleeue yee that will. It is a like matter that God would forsake his Church so many hundred yeeres, & suffer al our forefathers, which were better then we to be decieted and to perish. No, no, I woulde wee were like them: they were wiser then we are. It is maruell that they should bee so farre wide, and no man to reprove thē. There is no wise man, but hee will take it to bee the more surer way to cleaue to

Joseph

so many godly and wise forefathers, & good Saintes, then to take parte with a few seismatiques and newfangled rascall heads, which will not stick to condemne and ouerthrowe all good orders, bee they neuer so auncient. Oh, this corrupte age whyther will it tende at the last?

Pro. 30. What we goe about, or would make the world beleue, God himselfe is both witness and Judge: to him & to his holy truch wee appeal. It is not like that God would forsake his Church so manie hundred yeeres: no hee neuer forsooke it one houre, no not euen when it seemed to bee quite destroyed and wasted by Antichrist. He neuer suffered al our forefathers to bee seduced and to perishe: neither did hee euer suffer any one of our godly forefathers to perish: hee forsooke Antichrist and his hood, as a den of theues, whiche forsooke him: he forsooke all those which refused not the loue of the truch that they might be saued: and sent them strong delusions to beleue yea that so they myght bee damned. Saint Paul 2. Thes. 2. settech: it forthe. This was neither

all the forefathers, nor yet so many hundredeth yeeres as you seeme to note: for the most part of your Antichristian religion hath not as perfect sixe hundredeth Summers: And in those times there were ever some which cried out of your corrupt doctrine and wicked manners. Hee is the right wise man which doeth not leane to, nor depend vpon the multitude of men: but doth cleave to the worde of truth, and to those which embrace the same, although they bee neuer so fewe. If wee condemne any thing but that which the Lorde himselfe doth condemne: and overthrow any orders but such as hee telleth vs to be disorders, although they haue had long continuance, yee might well terme vs schismatiques and newfangled: but seeing wee doe nothing but that whiche is warranted by his mouth, your blasphemies are against him. This corrupt age (as you terme it) if God prosper his Gospel, will neuer cease: untill it haue plucked downe the Romish monster.

By your owne words then they haue bene deteined these five or sixe hundredeth yeeres: could all the worlde

so damnably erre thus long: or is it to
bee thought that in all those yceres, the
most part, or as you say, almost all were
cast away, for they were alwayes very few
in number which haue refused to obey
the Church of Rome?

Pro: Within that compasse of time
which I wanted (as it is most euident by
many ancient writers) the most parte of
your abhominable abuses haue bene esta-
blished: that pee cannot gather that all the
worlde haue erred so long, because we see
your Romishe Synagogue hath: for pee
neuer had any more in deede but a corner
of the worlde vnder your hope: your do-
minion was only in Europe: as for Asia
& Africa, which refused to be of your fac-
tion, they are far the greater regions: as
the Countries of Grecia, India, Chaldees,
Egypt, Ethiopia, and a great number be-
sides these. Let a man reason which pee
thus: either all these were deceived so
long of els you: so that of necessity pee
shall bee forced to confesse that God suffer-
ed so great multitudes to erre. But what
absurditie is there in that, seeing the holy
Scriptures doe shewe that of old GOD

those the seede of Abraham only to be his Church, & cast off the Gentiles to walke after the vanities of their owne heartes: these were farre greater multitude then euer your Popish rout, and three times as manie hundredth yeeres as you, they might alleadge for the antiquitie of their religion. Might not these haue obieced against Saint Paule and the rest of the Apostles, what were all our forefathers for these thousands of yeeres cast away? they neuer heard of this newe religion of Chyiste. Were there not a number of great wise men among them? Shall wee forsake all these, and the faith which they haue taught vs, in so many learned and excellent booke, and followe a few of you? No doubt a great multitude of madde fooles, suche as you Papistes are, did reiect and condemne the Gospel of Chyiste with that reason. I say still therefore that hee is wise which sticketh fast to Gods worde, & not to the multitudes of men: nor to the antiquitie which they can alleadge.

¶ It pleaseth you to rearme vs
 with your sword: what

what yee list: but it is no matter your
wordes are no lawe. I coulde answere
yee well enough, but I perceiue it is but
to small purpose: a man were as good
to hold his peace, for let neuer so great
reason bee alleadged, yee are so blinde
that yee doe not vnderstand it.

Pro. Indeepe yee do but loose your
labour, if yee thinke to perswade mee vn-
to your minde: your stufte is ouer course
to entice any wise man from the truth.
He may seem to old simples soules (whose
eyes yee haue put out) to be excellent me,
and they will nod and sooth your sayings,
when yee tell them this and that of forefa-
thers, and what a goodly worlde it was,
and that your religion hath ever since
Christ beene continued: although in deed
yee neede not tell so great a lye to per-
suade them: for it is euen enough to draw
them wholly, to say but this, your father,
your grandfather, and your great grand-
father beleued thus, will not you doe as
they did: but shewe your wordes once to
a man, although a simple man whiche
hath but euen a little tasted, and hath but
some smack of Gods word, & he will iudge

A contention betweene a

2. Pet. 2.

Ephes. 4.

them by and by to bee counterfet, and be-
rry bables, so that they can moue none but
children and fooles. And therefore seeing
as the Apostle S. Peter saith, Wee should
beguile but vnsable soules, and suche as
Saint Paul doth say, are like children ca-
ried away with euery puff of vaine doc-
trine: all men are to be exhorted to grow
and increase in vnderstanding of Gods
holy will, that they may bee able to espie
suche draughte and filthie dregges as you
offer them, not to bee wholesome vnto
the soules.

Then you are able to make a
simple man to bee so well lettered, (as
you say by the spirite) as to iudge in so
high causes: you that can doe so much,
can bee able to absolue mee in a greate
doubt, or els you shall shew your selfe to
bee a very vaine man. Tell mee then,
how shall a man know whether he hath
the spirite of God or not, and when hee
beleueth this doctrine or that doc-
trine, and is perswaded that the spirite
of God doth teache him: how shall he
be sure as you say, that he hath the right
spirite: all sortes of heretikes doe per-
suade

suade themselves that they have the spirit.
May not a man bee deceived, and
suppose hee hath the spirit of God, whe
it is a spirit of error?

Pro. 11. There is a great doubt, and a
merueilous harde question propounded:
howe a man shall knowe whether he hath
the spirit of God, &c. This is so hard a case,
that a man had neede to take long delibe
ration to make answere. Will it may this
bee one question and doubt in your religi
on, and a matter so far beyond your reach,
that yee doe suppose an impossibilitie: it
doth manifestly declare y your acquaint
tance hath beene very little or rather none
at all with the spirit of God, that yee nei
ther knowe him, nor yet can perceiue how
hee may be knowne: Can yee knowe fire
from water, or can yee knowe an Apple
tree, from a Crabtree?

Pa. 15. Ye haue made a great speake.
What if I can knowe fire from water, &
a Crabbe tree, from an Apple tree? Doth
this reason follow, because a man doth
knowe these, therefore hee may knowe
the other? Is your comparison equall.
These things we see, feele, handle, & taste,

62 A contention betweene a

the other wee doe not. Yee must bring
other maner of geare then this or els a
man may craue leaue to laugh at yee.

Pro. I cannot let yee to laugh, if it
be your pleasure euen your belly full, but
yet it must bee at your owne folly. For
the matter well wayed and vnderstood,
peraduenture yee may shewe your teeth,
but not laugh very heartily. We can know
fire from water, and why, because the na-
ture and working of the one is contrarie
to the other: yee are able to know an ap-
ple tree from a Crab tree, because ye taste of
the fruite, and they are the one sweete &
the other sowre. Is there such a working,
& qualitie in the creatures & they may
thereby be knowen. Is there such certen-
tie to trie the tree and to knowe it by the
fruite? And hath the spirite which made
them, and preserveth them so lost his po-
wer, & are his qualities & operations so
weake, that he cannot be discerned from the
spirite of the Diuel: are his fruits such as
they cannot bee discerned from the rotten
fruites of the flesh, & the workes of darke-
nes? S. Paul saith, & we are sealed with &
holy spirite of promise, hee willeth men to
walke

walke after the spirit & not after y^e flesh, he
 setteth forth y^e frutes of the fleshe, & the
 frutes of the spirit. He saith, that this spi-
 rite doth beare witnessse vnto our spirit y^e
 we are the sonnes of God: this should be
 but a weak witnessse if we should not bee
 able to know whether we haue him or not.
 But perhaps all these scriptures and ma-
 ny other which I could cite, haue not light
 enough in them for your blinde eyes: and
 therefore I will shewe y^e thing more
 fully thus: a man heareth y^e word of God
 preached, it striketh his hart & conuerteth
 him: whereas before he was as blind as a
 beetle, now he seeth y^e light: whereas be-
 fore he had no loue to y^e holy word of god,
 now his hart is inflamed wth zeale & delight
 in it: whereas before his care was of this
 world, & couetousnes did cause him, gree-
 dily to seeke vnlawfull gaine; now his
 mind is bent vpon heauēly things, & after
 thē he seeketh: whereas before he was full
 of adulteries, riot, wantōnes, banitie, now
 his wicked affectiōs are tamed & altered,
 he much abhorreth such filthines: & wher-
 as before he could neuer cease doing euil,
 he was neuer at ease, but whē he delighted
 him

Rom. 8.

Gala. 5.

Rom. 8.

I. Cor. 12.

A contention betweene a

Rom. 8.
Gal. 2.
Rom. 8.

himselfe in some ungodlinesse: nolie hee
is a man quite chaunged; hee doth muche
lament and sorowe that after hee was so
wicked to despise God: all his ioy is now
to doe good workes, the feare of God is
before his eyes: nolie feeling this won-
derfull chaunge in himself, that he is new
borne to God, that hee is a newe creature,
he knoweth right well that hee is lead by
the holy spirite of G D D, and that hee
hath wrought this newe worke in
him.

1 Cor. 12.

¶ Pa. It seemeth by your talk that such
as haue receiued the spirite are so sure
that they cannot bee decciued. To what
purpose then was Saint Paule so carefull
to warne the true Christians to take
heede: yea wee may see, that there were
diuers of them seduced. This is quite
contrary to that certainty which you do
speake of.

1 Tim. 2.

¶ Pro. There is no contrariety in these
things: for if any were seduced, and de-
uied away from the truth into destru-
ction, it is most certaine, they were neuer
sealed with the spirit: which had some small
easte, had hee laboured with the other, to
haue

haue them growe strong, to bee grounded
and rooted in the truth, not to bee as chil-
dren, caried away with every blast of vaine
doctrine: for the blessed Apostle Sainte
Peter describing such false Teachers as

2. Pet. 2.

you, sheweth that they shall beguile unsta-
ble soules. But therefore as will not
bee seduced, neither by you nor any other
heretikes must abound in knowledge and
grace: for so wee are willed. If the wise-
dome of the holy Ghost bee in vs, and
hath enlightened vs, the subtiltie of the
Devill, and the power of darkenesse shall
not overcome vs: the power of the holy
ghost is greater then the power of Satan;
and for this cause we are sure of victorie.
If this were not, we could haue but small
comfort: wee should bee but in tribulacion.
It is not your greaſie hope which coulde
helpe vs: which himſelfe is overcome of
the Devill, and obeyeth his will.

¶ Well, well, for this matter, I say
still that your doctrine is newe, that yee
condemne all our forefathers, and
whereas you would ſeeme to proue, that
it is the ancient Catholike faith, be-
cauſe yee proue it by the ſcriptures, I ſay

A contention betweene a

you proue nothing, for the scriptures
can prooue nothing without the inter-
pretation of the Church, you cannot
interpret, neither can yee iudge, but
the great shepherde, whose voyce yee
should heare, must give the sense: ther-
fore I say still that yee bee heretikes all
the packe of yee: and but that I spare
yee I could bite ye a little better, I am
sory yee bee so wilfull.

Pro. When yee haue spent all your
poulder, then yee retire backe againe into
your Castle, which is so sure as you sup-
pose, that nothing can batter the walles:
but when a man doth viewe them well, he
shall finde them to be but painted clothes.
For in very deede yee stande obstinately
and forwardly vpon certaine bare affir-
mations. And when a man hath neuer
so strongly confused and dissoned them,
yet ye alleadge them still. But let this go,
and come to the rest, yee say yee coulde,
but that yee spare mee (or els that yee are
muffed) bite mee a little better. I feare
not your teeth, for I trust your biting will
not rancle, not because they bee not ve-
ninous, but because I am so well defended,
that

that yee cannot fasten your teeth vpon mee. But spare not, power ouer all your payson, and doe your worst.

Pa. Yee doe but gybe and mocke at those thinges which I speake: it is euen according to your prefession, ye are deriders of good thinges and of the true Catholike faith: take heede, it is better for yee to repent, and to turne home againe to the holy Church, whiche yee haue and doe dishonour. I saide that I did spare yee, and it shall appeare now, for I will touche yee a little neerer, and yet but with the truth: not with all that I might say neither: for it were infinite to rehearse all your abominable wayes which yee walke in, and are to bee charged withall. A little shall suffice. I say by your wicked and carnal doctrine, euen your new Gospell, yee teache all loosenesse, and licentious libertie to the fleshe. As for example, yee denie the merites of good workes, yee teache that men are iustified by faith, without good deedes: yee teache Election, and Predestination, and denie freewill: and so by this meanes, the people are brought

to

02 A contention betwene a
to haue no care of good workes but to
liue as they lust for thus it doth follow,
if wee bee iustified by faith alone, what
need wee care for good workes? If wee
bee chosen and predestinate, and haue
no free will left in vs, to chuse or refuse,
then let God alone, wee cannot further
nor hinder our selues, what shoulde wee
care, let vs then set cocke a howpe, and
take our pleasure while wee bee heere;
this is your sweete doctrine, thus yee
teach.

Pro. I neede not maruel to heare pe
threaten to bite mee: when yee dare open
your mouth to blaspheme the Lorde God,
and to barke like a most filthie and pro-
phane dogge against the most glorious
Gospell of Christe. Which (howsoeuer
yee belie it) doth teach all heauenly puri-
tie, and care of good workes. They bee
conclusions of your owne framing, which
neither we teach, neither doe they follow
off that doctrine which wee deliuer. The
Diuell and the fleshe reason thus, GOD
hath chosen men, they haue no power of
themselues, they cannot deserue or merite
by their good deedes, but are iustified by
faith

faith alone in the merites of Christe,
therefore let them care for no well do-
ing, but walke after the carnall desires
and lustes of the fleshe: what shoulde
they care, they can neither further nor hin-
der themselves: But the holie spirit of
God concludeth thus, God chose vs when
we were his enemies, of his owne good
will, when we were not able so much as to
thinke a good thought: therefore wee are
bound to peeke al praise & honor vnto him.
He hath of his infinite loue given vs his
deare & only begottē sonne, for to redeeme
vs, and to iustifie vs: therefore we ought
to shewe our selues louing and kynde vnto
him againe, to serue, honor, and obey
him, in all true obedience, & holy conuer-
sation. What shoulde I stand to recite testi-
monies of scripture to proue these conclusions,
& to ouerthrow yours: whē as euery poore
man which hath any delight in the sacred
Byble, is able for to see them: They be
woorse then brute beastes which haue not
learned this out of the worde, that GOD
hath chosen his people, hath by his free
grace redeemed and iustified them, to the
ende they may be holpe, and zealous

A contention betwene

Math. 5.

John. 15.

1. John. 3.

John. 8.

Rom. 8.

James 2.

of good woorkes: although not to mer-
rite withall whiche they cannot, yet to
glozifie God: as Christ saith, let your light
so shine before men that they may see your
good woorkes, & glozifie your father which
is in heauen. Likewise he saith, herein is
my father glozified, that ye grow & bring
foorth muche fruite. We teach with S.
Iohn, he that woorketh righteousness is
borne of God, he that committeth sinne is
of y^e Deuill. We teach with Christ y^e he y^e
committeth sinne, is the seruāt of sinne. We
teach with S. Paule y^e those which are in
Christ walke not after the flesh, but after
the spirite. We teach with Saine Iames
that y^e faich which is without good woorkes
is dead and therefore cannot iustifie and
saue a man. It is not faich but a dead pic-
ture and shewe of faich, whiche the Di-
uels haue. The true faich cannot be with-
out good woorkes. So that wee teach a
necessity of good woorkes: not to merit or
to iustifie, but to shew foorth the fruites of
our calling.

Pa. Ye say that yee doe not teache
liberty to the fleshe, nor giue men leaue
to liue as they will: nor that your
doctrine

doctrines doeth not destroye good
deedes: but shall wee giue more cre-
dite to your woordes, or to the suc-
cesse, and fruites which we see to follow
of your doctrine? He that will rightly try
what your doctrine is, let him look what
fruites it doeth bring forth. What
better and more sure trial can a manne
require then this? I trowe yee will not
refuse to bee tried by this rule. Then
let vs come vnto it, your holie doc-
trine, how cometh it to passe that it do-
eth bring forth so many sowre fruites?
Was there euer more sinne committed?
What foule wickednesse is it which
doeth not flowe in your streetes? You
may compare with the Sodomites, for
your gluttonies, wantonnesse, whore-
domes, pride, conetousnesse, and such
lyke. What good thinge canne a
man see in your cleargy which shoulde
giue good ensample to others, and
whose pure conuersation shoulde bee a
patterne for other to followe? Howe
manye of them are there which are
men voyde of all learning and grace?
Who hauing spent their time lewdely,

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& consumed their substance, when they cannot tell how to liue, steppc into the ministry, or at the least couering to liue at ease, & shuning to worke, being scarce fit for the plow, much lesse for the pulpit, yet are admitted by your heauenlie gospol, to be masters in Israel. How many wanton fleshly adulterers are there among them? How couetous, how worldly, how ambitious are your learned men? Doe not all men see howe they preach and take on, untill suche time as they bee laden with liuings, and are got vps high as they can, and then as though they had wonne the vphorte, they put vp their arrowes into their quiver: and vnbende their bowes? they neede not any further to trouble them selues? But what neede I speake, when the matter it selfe doeth as it were make open proclamation? Your common people, seeing they haue no better examples, are giuen ouer to all kinde of naughtinesse. If yee can prooue this to bee wholesome doctrine, whiche doeth bring forth and allowe suche thinges as these, I will be no longer a
Cathol

Catholike. I must needs ascribe of right to
Pro. If I should answer pecuniely
 with this, that your euill fruites doe farre
 passe ours, although it were moſte easie
 to be proved; yet ſhould I make but
 a ſlender anſwere: becauſe that in ſuch
 throwing you wee ſhould alſo condemne
 our ſelues. For this I muſt needs confeſſe
 with yee, that the doctrine whiche
 doeth bring forth euill fruites cannot
 be good. And a good trial I doe confeſſe of
 the doctrine, to be in good fruites, which
 it doeth bring forth. Altho yee charge vs
 that all abhominable ſinnes doe ſtaine
 in our ſtreets; we doe alſo with great
 grieve acknowledge it. And this farre
 I allowe your ſayings: But when yee
 aſcribe theſe thinges to our doctrine, as
 the fruites; which it doeth bring forth
 theſe I doe diſallowe yee, as a blaſphe-
 mer of G D D and his moſt pure truth.
 For it is not becauſe our doctrine do-
 eth allowe much leſſe breede ſuche
 euils, that they be among vs; but becauſe
 our doctrine whiche is the holy word of
 G D D is of the moſt men deſpiſed,
 and not known. The Lowe by ſundry

of his Prophetes doeth complayne of the
 Jewes, and accuseth them to bee worse
 then the heathen: Was therefore the law
 and doctrine which he had giuen them, to
 be blamed? No, they refused to walke
 in his ordinaunces, and so doe the peo-
 ple at this daye. The Lorde bee blessed
 these are a number (although farre the
 lesse number which he as scattered
 comes in a great heape of chaffe) which
 haue embraced the holpe doctrine of the
 Lorde, and doe expresse it in their lines,
 and doe euery day moune for the abho-
 minations of Iherusalem: and earnest-
 ly doe desire that the Lorde would purge
 it. Whiche yet our doctrine did allowe
 such abuses, of those which doe syncretely
 embrace it, walke in them, then you
 woudes whiche yee wold wight haue
 some weight in them: but seeing it is
 otherwise, yee remaine still, with the rest
 of your companions, a wicked blasphe-
 mer of the holy worde of G D D. As for
 that which yee vtter against our cleargy
 it maketh nothing at all against vs: vntill
 yee can shew that our doctrine doeth ad-
 uance such. But yee say, see the contrarie,

for our Gospel doeth allowe none but
learned Teachers, and godlye Pastours
whiche expresse the word in their conuersa-
tion : those whiche Saynt Paule allow-
eth vnto Timothy and Titus, those doth
our religiō allowe none else. If any haue
preached diligently and when they are
once come to promotion haue giuen ouer,
it is playne, they sought them selues, and
not the Lorde Iesus : will yee lay y fault
of such vngodly mē, vpon y doctrine. Cease
therefore, not to be a true Catholike, which
ye neuer were, but an obstinate blynd he-
retike, without true vnderstanding.

1. Tim. 3.

Tit. 1.

Pa. Better is a badde scuse then none
at all. Forsooth the doctrine must not
be blamed, but the men : but I pray yee
for your cleargy, why are those thinges
maintayned ? Are they vknownen ?
If not why are they borne ? Answer
this, and then yee saye somewhat to the
purpose.

Protestant. When I haue answered
it you shall gayne little. For as I
may most easily prooue that Gods worde
whiche is our religion doeth allowe no
such ministerie, so maye I as easlye

thewe, that all this corruption in the
 ministerie came from you, wee may
 rule the time, that ever your corrupte
 lawes and orders in matters for the
 ministerie tooke place in the worlde, be-
 cause the verie Reliques of them are
 deadlie wheresoever they remayne,
 and doe payson the Church of G.D.
 the masse filchy and cursed abhomin-
 tions in the lues of the Ministers, and
 other abuses begonne amonge you.
 Wee have no cause to boast of the good-
 nesse of your Ministers, nor of their
 learning, looke vppon those of them
 whiche at this day doe remayne in our
 Church, not as standers, but as poore ob-
 scure stakes in an hedge, the people
 may here and there, (although twentye
 yeeres and odde haue greatlye wasted
 them) see howe graue Duties and
 godlye Prelates were amonge you. As
 for the maintenaunce of suche thinges a-
 monge us, I say stil we desie, al such abuses,
 we allow none other ministry but such as
 S. Paul describeth: if any mā doe defend an
 vnlearned ministry whiche is not able to
 glorie & flocke of Christ, or to builde up the
 Temple

Temple of God: or if any doe beare with
 vice in the ministers, they do followe An-
 tichrist, and not Saint Paule: they are
 then become enemies of Christ, and fight-
 ters together with you against the Gos-
 pell, destroyers and rooters vp of the
 Lordes vineyard, which is to be pressed
 and kept by expert and skilful labourers.
 You must learne therefore not to slander
 the most glorious Gospell, nor to lay the
 blame of such thinges vpon it, but for to
 finde the fault where it is. And I can not deny, but that in
 wordes yee do forme for to allowe such
 as Saint Paul willethe they shoulde bee:
 but when it cometh to the perfor-
 mance, yee do utterly fayle: for having
 many learned men, yee haue none god-
 ly: all of them given ouer to some foule
 vice or other, as to be ambitious, coue-
 tous worldlings, idle bellies, gluttons,
 proude prelates, wayne boasters, or
 such like. And so perceiue your subtil craft
 well inough: yee describe our learned
 men by these foule vices, when ye meane
 your popish clergie. If or from the toppe

.i. 20517

of yours euen to the bottoome: euen from
the triple crowne, vnto the bare footed
fryer, all these vices, and a great number
more doe abounde. The Lorde be blessed
that in our Church and other Churches
of his Gospell, hath raysed vp a great
number whome hee hath prepared and
sanctified by his spirit: whiche doe giue
testimonie of their puritie, both before
God and men: that they seeke not them-
selues nor the worlde, but onely to builde
vp the Church of Christe: As for o-
ther whiche are defiled with any of those
crimes which you doe name, I say still,
they bee not the workemen by whome
God will builde his house: they bee ra-
ther fitt to set vp the kingdome of An-
tichrist, and although they shoulde take
vpon them with neuer so great profession
to defende the truth, yet because they
professe godlinesse in woorde, and haue
denied the power thereof, God doeth not
acknowledge them to be on his side: nei-
ther will any godly man account them
true professors.

And Pap. Will ye allowe none to be of
your side, but suche as bee free from
those

Titus 1.

those forenamed vices or such like. Alas where is your Church become? where shall a man finde a companie of those rare birdes which you speake of? take the people and their teachers together. VVho are they amonge yee which are not accused in some such crime or other?

Pro. I say still, that because God hath allowed none to bee his redeemed and chosen, but those whom he doeth also sanctifie: he also do allowe none, neither of the teachers nor of the people, to be the true friends of the Gospel, but such as do yet be and shew their obedience therunto, and expelle the doctrine thereof in their conversation. Howe shall I wonder the number of such seeme unto your blinded eyes for to be, they are the true Church of God, and more in number faste, then you coulde witte. I knowe if all that be guiltie which are accused, then your saying were true: but whe it is most evident that y more godly a man is, the more he is subiect to false accusations and slanders: even as our Saviour himselfe was, and his Apostles, and other

3 A contention betweene

ather most godly which succeeded them
your reason is very weake, when ye say
all are accused, for doeth it by and by fol-
lowe that all are guiltie:

8. mo I confesse that our Church if yee un-
derstande the whole assembly, is full of
all wicked vices: but shall Gods worde
be blamed for that: there are a number
among vs which are of your blood, whose
euill life is seene well enough: there are
a verie great number of meere world-
lings which doe not greatly esteeme and
religion, although they seeme now be-
cause of lawes, to allowe and fawour our
line, yet in their hearts they rather cleaue
vnto you: which is euident by this, that
they can better away with the friendship
and familiaritie of a rancke Papist then
of a zealous Godly Protestant: they will
highly commend the one, and deeply
condemne the other. Thus ye shall haue
them speake: such a man, in neede I can
not praise him for his religion. A lecher
alone for that, hee shall answere for him-
selfe, I woulde he were of a better opini-
on, but for his behaviour there is not a
better man. As for such and such, I can

not

doe tell what to make of them, they are so
holly, and so pietie, that they haue forgot-
ten all good fellowship. Thus you and
your followers among vs, agreeing in
a carnall and euill conuersation, and fil-
ling all the lande full of naughtinesse, do
charge the Gospell and holy religion of
God which doth most seuerely condemne
and curse all such abuses. I will not stand
in perticular reciting of those vices whi-
che you Papistes do ioyne in, and allowe
in our carnall protestantes, it woulde bee
ouer long, a man might make a longe
booke of that matter alone.

Pap. I confesse there be many whi-
che care not what religion be, so they
may liue in wealth and ease: but what
are those vices which we do ioyne with
them in. Ye make a very liberall accusa-
tion of great & foule matter, although
yee say it woulde be too long to recite
the perticulers, to intreate vpon them,
yet ye may name them.

Pro. In fewe wordes I may name
Tonie, if that will pleasure yee: our car-
nall protestantes are couetous greedy
worldlings, stantie in their dealings to
seeke

A contention betweene

seeke all advantages agaynst those with
whome they deale, full of vsurie and hy-
berie: and these thinges are also in you,
our carnall Gospellers are very fowle
mouthed in flaunderings, railings, ribal-
dries, and horrible othes: these thinges
yee make no conscience of. Our carnal
Protestantes are giuen ouer to spende
their time in gluttonies, drinkings, baine
pleasures, and unlawfull exercises: these
are your veniall sinnes, and whosoever
will not runne with yee to powder out
them selues in the same excesse of ryote,
they are precise fooles: more wise then
wise: they doe it but of vayne glorie and
singularitie.

Pap. Ye may be ashamed to charge
vs with such things, seeing our Church
hath alwayes vsed so sharpe discipline
vpon such offenders: you may iustly bee
charged, because ye let loose the raines
vnto all vices, yee giue the fleshe the
swinge: yee haue no discipline among
yee, to make men stande in awe.

Pro. We may be ashamed to speake
truth of you: but you must not once blush
at the matter when ye blaspheme the glo-
rious Gospell of Christ: and why? onely

because yee are past shame: but let your
 wordes goe, and come to your matter.
 You may not in no case bee blamed for
 such vices, whiche haue alwayes holden
 men in awe with sharpe discipline, and
 corrected the offenders. It is wel knowen
 to al wise men what your discipline was:
 true it is that ye did holde men wonder-
 fully in awe, but of whom? not of GOD,
 but of the romishe prelate. No man durst
 wagge his finger against him: no man
 might once find fault with any of his di-
 recti inuencions, vnder paine of his extreme
 and heauie curse. But eache man might
 liue as he luste in all vices against God:
 onely hee must confesse his sinnes to the
 Priest, and receiue a certaine penance, to
 fast certaine dayes, or to goe on pylgra-
 mage to some Saint: or haue the Popes
 pardon for a peece of money, not only for
 his sinnes past, but also for those which he
 should afterward commit. Others when
 they had committed some horrible sinnes,
 must whip themselves, and so at it again.
 Thus your holy Pope, did open the gate
 to all vncleannes, and therefore in scrip-
 tures is called the man of sinne.

Pop. This seemeth very strange to mee, howe penance and correction, shoulde open the gate vnto all sinne. It seemeth by your words that me would loue sinne the better, because it shoulde be punished. I would wish ye to be better aduised in your wordes, for I could take yee in many such absurdities: but I am almost ashamed to recite them, they be so childish trifles, to come from any one of your coate: which professe learning. But let mee see howe you shut vp the gate against sinne, which inioyne no penance or correction. It is a world to see the vanitie of mens minde: which perswade them selues, that they can make men beleue the crowe is white, alas your poore Sophistrie is not able to doe this. Yet I perceyue yee haue some grace in yee, for I trowe yee blushe.

Pro. It woulde make anye man blushe I trowe, to be taken in such a trip, and so to ouer shoote him selfe, as I haue done, by affirming that your discipline did open the gate vnto all sinne. For can such such penance, as to fast iii. dayes together with bread and water: or to goe bare

bare footed to our lady of Wallasingame :
 or for a man to whip him selfe untill the
 blood followe : or to giue tenne shillings
 for a pardon, make me loue sinne y better ?
 This geate I trowe would scarre them,
 & make them to haue little lust to sinne.
 Oh no good sir, this is nothing so sharpe
 as hell fire : men finde such a sweete taste
 in sinne, y if they may escape so they will
 not care. the adulterer hath such pleasure
 in his vncleane lust, that hee will to it a-
 gaine, if he may be perswaded it be but a
 whipping matter. The drunkarde will
 haue one potte of ale the more, if hee may
 heale the matter agayne, by drinkeing a
 cup of water. The enuious and hatefull
 man will haue one sting at his enimie, if a
 paire of old angels wil dispatch y matter,
 & procure his pardon at the handes of the
 holy father: and so in each sin. O ye holy
 hell houndes: here is your sharpe disci-
 pline, by which ye giue libertie vnto men
 to turne backe to vncleannesse euen as a
 dogge to his vomitte. But while wee
 reprove your discipline, wee haue none
 our selues : and so wee doe but play the
 Sophisters, which woulde take vppon
 them

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them to proue that y^e crow is white, & so
before I come to our discipline, I say our
doctrine is this, that vnder paine of Gods
curse and eternall damnation, men must
returne from their wicked waies: & not
returne vnto them againe, they must giue
vp themselves wholly to serue God in all
good works. As for the discipline of our
Church, thus sharpe it is, that the obstinate
sinner is to be cut off from the congrega-
tion, & to be deliuered vp vnto satan, & not
to be receiued in again, vntill such time as
he hath declared very apparant tokens of
deepe sorrow & hearty repentance. Let all
men iudge whether this be not to shut vp
the gate against sinne.

Pap. Nowe you may very well bee
likned vnto a man that will make great
brags of his riches, when he is nothing
worth. A marueilous sharpe discipline
ye speake of: but I pray ye where shall a
mā find it: euē in your spiritual courts,
for there a mā if the officer can not get
his fee, shall be cursed to the diuell, and
throwē out of the church: yea so seuerely
that he shal not be receiued in again,
before he come weeping, vntill y^e teares
drop out of his purse. O yee dissolute

teachers of libertie, and maintayners of iniquitie, cease your bragging of those thinges which are not among yee.

Pro. Your blasphemous tongue will neuer cease, vnlesse it be cutte out of your head, doe we teach libertie? do we maintaine iniquity? admit your saying be true, yet I pray you how slenderly do your reason, when ye say, that a man is excommunicated for money, and receiued in againe for money, although they do not repent: and therefore your Gospel giueth libertie to sinne. Oh good sir, Christ and his Gospel allowe no such thing, if men do offend do not you therefore blame the trueth: for there is no equitie nor good dealing in that. What though we haue not the discipline of the gospel in our Church, here in this lande, so hole and sounde as it should be, yet because we allow it, we pray for it, we thirst after it, wee confesse the want thereof: we ought not to be charged as those which defile Gods house, we waite when it shall please God to put into the hearts of our godly gouernors to purge the Church by it.

Pap. You giue the greater colour

unto the matter, because a few among
you speake of such a thing: what is that
to the purpose? the whole discipline of
your Church, which all those which are
your church do acknowledge, is establish-
ed among ye, there is no want confessed.

Pro. No man is to regarde what a
fewe or many do speake, but what God
doth speake by his worde. Whereas yee
affirme y^e our Church doeth acknowledge
no want, I say our Church doth acknow-
lege a want: for who are y^e Church, or of
y^e Church but such as do embrace y^e whole
worde of God? But least ye shoulde still
goe forward after your former maner,
and say that a fewe doe this, and not the
state of our Church: looke in the booke
of our common Prayer, and there yee
shall finde that the graue and godly fa-
thers of our Church, when they did re-
forme it from Poperie, setting downe
the curses out of Moses, which are to bee
denounced at a certayne time in the yere:
they doe with all set downe and declare
their meaning, namely, that this shoulde
bee for a time in steade of that discipline
which they can not onely confesse to bee
want-

wanting, but also greatly to be desired; as they wished for it.

Pap. I can not tell what the fathers of your Church doe set downe there, neyther doe I minde to looke. VVhen ye haue saide all that yee can, yee shall be driuen to cōfesse that there is all loose- nesse and libertie vnto the flesh among yee. Ye haue feasting and gluttonie, in stead of fasting. O our good forfathers, how much are ye vnlike them? they did often times fast & punishe their bodies, and goe in sackcloth: these newe Gos- pellers haue found a more easie way, they can do all contrary, and yet goe to hea- uen neuertheles. Our fathers liued in great straightnesse, and these walke at li- bertie: which of these shall we like best? shall we forsake them & allowe of these? No Christ telleth vs, the way is straighe which leadeth vnto heauen: if euer any walked in that way, they were our fore- fathers; which punished them selues, & liued so deuoutly.

Pro. If there bee loosenes & libertie among vs, it is by them which obey not the Gospel, which calleth them from all the

A contention betwene

the furefull suffer of the flesh unto the
 obediēce of gods holy will. The right fast
 which the scripture doeth commend is in
 estimation among vs: wee doe not onely
 write and speake of it, but also haue & are
 ready for to practise it, both publikely and
 priuately. That which you brag of is not
 the true fast: for although a man craime
 his belly neuer so ful of fish, so that he ab-
 staine from flesh, you call it a fast. Sweet
 wines and daintie iunkets, are allowed in
 your fast. Discouer ye fast, when ye do
 it in the most straight maner, & pine your
 selues, to a most wicked and abominable
 ende: for ye do it as a worke which is me-
 ritorious, yee seeke remission of your
 sinnes by it: and so yee denie the redem-
 tion by the merites of Christ onely: whi-
 che is so cursed and blasphemous a thing,
 that it doeth turne all your fastings and
 prayers into sinne. Your fasting is such as
 God did reprove in y^e Jewes, by his p^{ro}-
 phets: & such as the blind pharise boasted
 of, saying, I fast twise in the week. Doubt-
 les if the abstaining from meate coulde
 make a man holy, the pharisees shoulde
 haue bin exceeding holy men, and the an-
 cient

Isay. 58.

Luke 18.

cient Jewes against whō the Lord com-
 playned, should haue bin commended; but
 they like hypocrites, fasted from bodily
 sustenance, and filled themselves with all
 spirituall wickednes: euen such are you,
 O ye detestable hypocrites, although yee
 goe sometimes with emptie bellies, yet
 your soules are as full of sin as euer they
 can holde. We haue iust cause to crie out
 against yee for seducing so manie of our
 forefathers, & making them beleue that
 y very broad way to hel, was the narrowe
 and straight way which leaueth vnto hea-
 uen. You blind Pharisees, answere, is
 that the straight way vnto life, which the
 starkest hypocrite of all, and the most vn-
 godly men can obserue and walke in as
 well as other: is that the narrowe gate,
 which the couetous, the malicious, the ad-
 ulterous and vniust man, can passe in at
 as well as other: tell me this, can there
 not be a lecherous heart, and a malicious
 minde in a body, couered with sackcloth:
 can not a wicked hypocrite punish his
 body, pine and whip him selfe, and yet his
 sinfull soule bin neuer a whit reformed:

A contention betweene

This then is not the straight way, but the straight way is that which Christ and his Apostles do teach, whiche none can finde nor walke in, but the true faithfull man : namely to denie himselfe, to kill and crucifie all sinfull lustes and concupiscences in the heart : to seeke out the will of God and in all things to obey it. This is the narrow way which all those are to seeke after if they will be saued : all our Godly forefathers haue walked in this waye, and sought thus to please G D D : they knew that the kingdome of heauen could not bee purchased by any suche outward trifles as you deuised : but that such as will enter in there must bee newe borne.

No man therefore neede to feare when he walketh in this straight way whiche wee publishe by the doctrine of the Gospell : because hee doeth not forsake our forefathers, vnles it bee suche as haue forsaken the truth, being seduced by Antichrist.

P. 47. What is it which you can not doe, that can so easely proue all the holy deuotion of such as liue a straight life to bee but hypocrisie : but say you
what

what yee will, yee shall neuer bee able to prove, that such thinges are trifles, I know wel inough that your sect, make small accompt of all religious obseruations : let them belecue yee that will, is it possible that G O D should refuse those men, whiche of a good meaning and deuotion are so careful to please him ? Whiche are content to take so greate paynes to serue him, & are so humble mynded, as to refuse nothing by whiche they maye abase them selues, to please him. O that you Heretikes did but a little knowe howe deuowte the mynde of the Catholike is : Yee woulde euen bee ashamed that euer yee were so foolishhe to separate your selues, from so holie a companie. But alas the worlde hath blynded your eyes, and the Devil hath bewitched ye so farre, that yee care not for any goodnes.

Pro. All faithfull Christians doe knowe well ynough the blynde deuotion of you Papistes : and are so farre from beyng ashamed to separate them selues
 from

A contention betweene

from yee, that they giue immortal thanks
and prayse to **G D D**, that he hath ope-
ned their eyes to see the light, & to auoyde
that strong delusion which you are delu-
ded withal, what good meaning & deuoti-
on so euer ye pretend, what paynes soeuer
yee take, howe humble soeuer yee seeme
to be : yet God will refuse to acknow-
ledge yee for his seruants, because ye re-
fuse his ordinaunces, and deuise toyes of
your owne, which yee thrust vpon him,
and as it were force him to accept them.
If yee did meane well, ye would do bet-
ter : your deuotion is diuelish obstinacy:
your meeknes is hautinesse, in despising
G D D. You haue forgotten what the
Lorde saith, in vayne doe they worship me
teaching for doctrines, the precepts of
men.

Iesay. 29.
Math. 15.

Pa. VVhere learne you to giue suche
rayling sentence against the deuotion
of holy men, and to iudge : yee boast of
the Gospel, ye haue nothing els in your
mouth : and yet the Gospell willeth yee
not for to iudge. This doth declare what
spirite ye are led with.

Pro. If your Romish rowte were holy
deuout

deuoute men, then no doubt we should be found to giue rayling sentence: and if the holy Scriptures did not warrant vs so to speake of those which are open enemies to God, the we might iustly be blamed: Or if we should enter so farre as to iudge of the secretes of mens heartes, & not where y^e word of God doth pronounce y^e iudgemēt, then were we to be condēned: but seeing y^e word doth teach that which we vtter, we neyther giue rayling sentence, neyther doe we iudge, other wise then to pronounce out of Gods truth, what is holy, and what is wicked and abhominable.

PA. Prove those things which you haue sayde out of the word, as that good intents are not pleasing to God: that when men are deuoute & take paynes to serue GOD, it is diuelishe: and other such like, and I wil be your bond man while I liue.

Pro. Good intents do please God: God doeth require that men shoulde be deuout, and take paynes to serue him: and vnlesse these thinges bee in them they are not his seruaunes. But yours are no good intents, but phantasies of your
olune

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Rom. 14.

Iesay. 1.

Col. 2.

owne brayne : for they proceede not of
Fayth, because they bee not ordered by
Gods woorde, but against the woorde:
and whatsoeuer is not of Faith is sinne.
Your worshippe being not framed af-
ter the will of G D D, but proceeding
from your owne lyking, is no more but
blynd deuotion, when yee haue taken all
the paynes yee canne, and haue wearied
your selues, this shall be your reward,
who required these things at your hands:
Who did set ye a worke, and appoynt yee
this seruice? As concerning such kinde of
worshippe as yours, the Apostle doeth
call it will worshippe : for when hee hath
spoken of commandements and doctrines
of men : he addeth thus, which thinges
haue a shewe of wisdom, in voluntary
worship, and humblenesse of mynde, and
not sparing the body : which thinges are
of no estimation, seeing they pertaine to
the filling of the fleshe. This place of
Saynt Paule well obserued, doeth fully
and clearely without any exposition quite
ouerthrow all your Popish Religion. For
he sheweth that before G D D all suche
trash is of no estimation. Agayne his
Descrip:

description doeth so fully payne out popery, & that which you bragge of, as nothing can be more apt: marke well every branch and member of his wordes, and ye will confesse the same: he demaundeth of the Collossians, how it cometh to passe, that if they be dead with Christ from the rudiments of the world, that they be burdened with traditions: as touch not, tast not &c. Col. 1.

Which thinges perish in their vse: and therefore this conclusion is to be drawen out, that the eternall & spirituall kingdom of God, doth not consist in such thinges. For how should the kingdom of God consist in those thinges which perish?

Pa. Ye would make somewhat of nothing, that place of S. Paule is not against vs. If yee haue none other, yee cannot overthrowe our religion.

Pro. Ye doe interrupt me in the midst of my matter, only to cauil, because yee are lothe to haue this place of scripture touched. seeyng it doeth so fully open and display your wardes. Because yee saye it maketh not against yee, and would be fayne passe from it, I will leade yee to it by the eares, Doeth not
your

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your religion stande in outward thinges
which perishe in their vse: are not your
traditions the commaundements and doc-
trines of men: Let all the world iudge
of that. And Saint Paule doeth make
that a sufficient reason to ouerthrow any
thing whatsoeuer, in the seruice of God:
If it be of man, the holy Ghost would
haue vs make no further inquisition but to
take it for dung, and draugh, how goodly
so euer it seeme and glister as gold. Doth
not the Lord also say, in dayne doe they
worship me, teaching for doctrines the
precepts of men: Well to goe forward,
these deuises of yours are maruellously
well liked, and the people of the worlde,
are made very deuoute towardes God
by them: indeede the people of the worlde
doe like well suche religion, and it car-
rieth them to a kynde of deuotion, and
to esteeme suche matters to haue great
wisdom in them. Therefore the A-
postle doeth say that those inuentions of
men haue a shew of wisdom: and the peo-
ple vse to say, I warrant yee our fathers
which deuised these things, were wise men.

Iesay. 29.
Math. 15.

but

but marke well the causes which the Lord doth set downe, why these things seeme to haue such wisdom: and why they be so well liked of. The first cause is, that it is a voluntary religion: a religion which being framed by the corrupt will and brayne of men: is very well pleasing to the deuisers: and doth also fitte other men, whose will and brayne is as corrupt as theirs. For as that which proceedeth from the will of God, is contrary to the wisdom of fleshe, and therefore disliked & condemned of folly: so that which commeth out of mans will, is agreeable to man: and therefore approued and commended as the only wisdom. Thus may we see (whē the Apostle saith, such things haue a shew of wisdom in voluntary religion) how it commeth to passe that the woorship which is set by the pollicy and inuention of men, is better accepted of, then that which proceedeth from the will of God.

Papist. Yee haue ynough of that place, vnlesse yee woulde expounde it more truely, there are many scriptures whiche make for your purpose, if yee may

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may haue this scope, to take them as yee lust. Leauē of your vayne heape of woordes with whiche yee goe about to bleare mens eyes, and to drawe and wrest the Scriptures to your owne sense. It were much better for ye to meddle lesse.

Pro. All men may easily see, that this place of Scripture doth byte ye to the bone: no maruell therefore though ye haue ynough of it, for lesse would better content ye. There are many Scriptures in deede which make for our purpose, without any wresting at all. Euen as this one place of S. Paule which we be in hand with, needeth no wresting to make it speake agaynst you, when as euer y blynd man which cānot see, may yet by groping, feele the waight of it against ye. But let your foolish woordes passe which deserue no answere, and come agayne to the matter. The next cause why such draugh as yours, beyng but the foolish and doltish dreames of men, hath such a shew of wisdom: and that is the humblenesse of mind which appeareth in such holy Hipocrites as worship God after their owne fantasie.

They

They doe so abase themselves, and are as meeke and lowly as can bee. What can a man devise to bee more humble then a deuout Papist, hee will doe any thing: hee is content to bowe downe and to licke vp the dust, at the feete of a stocke or a stone: he doth so abase himself that he is content to worship rotten bones: yea whatsoeuer the holy father of Rome will lay vpon him, hee is readie to beare, his minde is so humble. But this is not humilitie, O yee blinde Asses, but pride and haughtinesse of spirit euen against God, against whome yee presume, and take vpon yee to bee wiser then he, because yee refuse the worship which hee hath prescribed, and thinke ye can frame a better of your own. This is the humilitie of you Papistes, in those good incents, and deuotion whiche yee bragge so much of: yee are like surdie Roges, whome a man woulde take by their patched cloakes to be gentle & lowly: when as in deede they bee exceeding proud and rebellious against all good lawes. The third and last reason which Saint Paule setteth downe, why there is such a shew of wisdome, in corrupte religion

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sition, is in this clause when hee saith, not
 sparing y body: for looke how inē which
 are proude men are moued with a shew of
 humilltie: so also, although they walke
 after the fleshe, and the fleshe raigneth in
 them: yet they like of mortification, after
 a sort, a shew whereof both appeare in the
 outward punishing of the fleshe, which be-
 cause they are able to attaine vnto they
 take it to goe for good payment: and
 when they haue pyned themselves with
 hunger for a while: whipped themselves
 or gone barefooted, and bare legged, they
 suppose they haue mortified the fleshe.
 Alas poore wretches, howe hum-
 ble they bee not to spare their bodies, to
 take such paines to serue God, and yet ne-
 uer the better. For when their skinne
 is torne, their heart is whole within still,
 and as full of all uncleannesse, as it was
 before. These are the thinges whiche
 yee boast of, and the Apostle saith, They
 bee of no prase, because they pertaine but
 to the killing of the fleshe. The Diuel
 hath bewitched men after this sort, to lea-
 uen them from the sight of the true mortifica-
 tion of the fleshe, through the spirite vnto
 outward

outwarde thinges of no value. Thus wee may vnderstande, that all your goodly shewe which yee make, is nothing worth: all your religion is but superstition: they doe but loose their labour which traueill in it, and are so farre of from pleasing God, that he doth accurse and abhorre their doings.

Pa. A man may see what trimme shiftes you heretikes can make, but for my part I am not moued one iote thereby to like of your religion. For it cannot bee good, when there are so many sects among yee, which it doth hatch & bring foorth. For your Gospel doth come in to no place, but by and by, vp starts one and hee doth mainteine this heresie, another he doth mainteine that heresie, & there is such snatching, as if a mā should shake out a bagge full of errors, and euery one catcheth that which he doth like him best: for such effect doth follow of your preaching in all places. If it were of God, woulde this come to passe? Can errours arise of true doctrine? No, this were enough to warne all wise menne too take heede of yee, and

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to flie farre from yee, although there were no more. In our religion wee are all of one minde, and agree together: & therefore ours is the truth. All that will be saued, must come and agree with vs.

Pro. Nothing can moue you to bee of our religion: and why? Because it can not be good. Nay, because it cannot haue your allowance to bee good: for the holy worde of God is so perfectly good (which is our whole religion) that all the popson which such venomous beastes as you are able for to vomit vp, is not of force to infect it. But I doe yee wrong, for you shewe a great reason why it cannot bee good. Well I will answere it. The reason which ye vse heere against vs, is that boulc which yee haue taught euerie foole to shoote: but a very course armour wil defende a man from it: it giueth but a bumpe, and neuer doth pearce, but rebounde backe againe. Neuerthelesse, because amonge you it is esteemed as a sharpe arrowe, and principall weapon: I will take somewhat the more paines, not only to biewe it my selfe, but also to let others

ther see the power thereof. Truth it is
 that whatsoeuer is of God, or whatsoeuer
 is good cannot bring forth that which is
 euill: no more then darknesse can bring
 forth light, or heate can cause colde: for
 how can any thing breede that which is of
 a quite contrary nature to it selfe. But
 say you where soeuer your Gospell com-
 meth there followe sundrie sects and here-
 sies: one mainteineth this, and an other
 that, with sundrie diuisions. Therefore
 your Gospell is not of God, it is not the
 truth. Before yee make this conclusi-
 on strong and sure, yee must proue, that
 as all sortes of errors doe spring where
 the Gospell is reached, which is so in-
 deede, that in like manner the Gospell is
 the cause of them and doth breede them,
 which yee shall neuer bee able to doe. For
 as Christe and his Gospell bring peace, &
 yet hee saith hee came not to sende peace, Mat. 10.
 but a sword, and to set the father againste
 the sonne, & the mother againste his daugh-
 ter: and there shall bee siue in one house,
 thre againste thre, and thre againste thre:
 yea so the Gospell is the truth, and set-
 teth forth the doctrine of vnitie, and
 yet

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pet wheresoeuer it commeth all kinde of
 errours spring vp. Nowe euery wise
 man will confesse that Christe is the Au-
 thor of peace, and the strife that ariseth
 betweene men is not to be imputed to his
 doctrine, but to the Diuell, and his Ser-
 uants whiche warre and fight against vs,
 because they hate it, and seeke to banish it.
 The same Diuell is the cause of heresies,
 for to discredit the worde of God, where-
 soeuer it is taught hee secretech by his
 schoole also, and will haue his schollers
 goe vnder the name of the Gospell. For
 this is one of the readiest wayes that can
 bee to bring the worde of God into con-
 tempe, and to make men afraid of it. See,
 say they howe many heresies these men
 fal into, which meddle with scriptures.
 Were it not much better that there were
 no such preaching?

Ans. Doe yee then allowe of strife,
 and errours, that yee will needes haue
 them to bee companions of your Gos-
 pell?

Pro. If yee can gather that yee al-
 lowe of the Diuell and his Ministers, ye

may also affirme that wee allowe of these, for wee ascribe all these to them. There be no companions of our Gospell unlessse yee take it in this sense, that they almay accompanie the same, as bitter enemies to overthrowe and destroye it. The holy scriptures doe testifie that there shall be false Prophets, false Teachers, and Antichristes in the Church to seduce the people. And the experience of all times doth shewe the same. For were not the false Apostles in all places, set against Saint Paule, and the other Apostles? Doe not the bookes and writings of auncient fathers shortly after the Apostles shewe what foule monsters rose up in the Church, and what horrible errors did bere the peace thereof? Were not the right Catholike fathers within short time after the Apostles of Christ merueilously troubled with heretikes, and had as it were their handes full in confusing them? Doe not their bookes remaine vnto this day in which they doe confute them? I wonder greatly howe you Papistes should be so shamelesse beastes, as not to

2. Pet. 2.

1. Iohn. 2.

Phil. 3.

2. Cor. 10.

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denie that the Gospell in those former
 dayes had so manie and so foule errors
 springing vp with it, and yet not to be bla-
 med: and nowe so wickedly to blaspheme
 it, when yee see the same thing come to
 passe: Yee might rather beleue that it is
 the truth, becaule ye see the same successe
 nowe which it had of old, and howe the
 Diuel doth sweate to quench & ouerthrowne
 it. Tell mee this O yee haundred of
 hell: did the Gospell haue or breed the
 abominable errors of Ebion, Cerinthus,
 Saturninus, Carpocrates, Basilides, and
 such like, did the Gospell bring forth the
 diueltike opinions of Arreus, Mattheus,
 and of others which sprang vp with it: If
 ye haue to say it did: Why then shoulde
 yee not nowe bee as muche ashamed to
 charge it with the errors of the Anna-
 baptistes, Libertines, and the Familie of
 Loue and ocher: which are the warriors
 of the Diuell as well as you, to fight a-
 gainst the truth: As for this that yee say
 you did all agree, and were of one minde:
 it is very true in this, to reueill God and his
 Gospell, but ocherwise it is false, for yee
 haue a multitude of sectes and sundrie or-
 ders

bers amongst pee, which coulde not one
 away with the other. Your whole church
 of Rome is but a scisme, and an Apostasie
 from the Gospell, and Church of GOD:
 and yet among your selues, deuised into
 a great number of sects and scismes: For
 as among the Corinthians, I hold of Paule
 saith one, I hold of Apollo, saith another,
 the third of Cephas: So among you, I
 am of Benedicts order, I am of Francis,
 I am of Augustine, and a rablement be-
 sides, both of Monkes and Friers, and o-
 ther such vermin. These agreed all in
 this, that they acknowledged the Pope,
 and had their confirmation from him, as
 from the fountaine, & maine head, which
 sent forth diuers & streames euery waye
 for hee was the head, not of vnitie, but of
 all scismes. The head indeede of vnitie,
 as they helde all of him, but of diuision,
 that euery one put holinesse in his order,
 and sought saluation thereby. There is
 but one God, one faith, one baptisme, one
 worde of Iesus Christe: and therefore but
 one way to life eternall, how many soeuer
 you haue intenced: which indeede are but
 crooked pathes that leade to hell.

I. Cor. i.

Ephes. 4.

A contention betweene a

1
passe your dissention in those points which
among you should be of the most waightie
things.

1. COR. 1. 1
Pa. I could shewe many horrible
things against ye, but I see well it is to no
purpose: a man were euen as good hold
his tongue, he shal haue answer at your
handes, with so many slim flammes, and
toyces. I will leaue yee as I founde ye see-
ing I can doe you no good: it is but a
folly for a man to power water vppon a
stone, to make it soft.

Pro. I doubt not but that you and
your fellowes, haue so well profited in the
school of the father of lyes, in which yee
haue been trained vp. That ye are able to
utter manie horrible things against vs, e-
uen as true, as those which yee haue uttered
alreadie. Therefore in very deede yee
were better a great deale, to holde your
tongue, then so shamefully to abuse it in
blaspheming the glorious gospell of god.
The answeres which I do giue, are suche
slim flammes as the worde of God doth
expresse. I thanke God her both so ope-
ned mine eyes to see his truth, that euen
the most craftie iugling of Papistes can
not

not bring me into any manning: a man
ought to stand fast and to be rooted in the
doctrine of the Lord, that is no hardnes, as
you esteeme it, neither is yours the water
of life, which ye would poure vpon mee,
but filthy stinking mud, which yee haue
drawen out of the puddles of Poperie. We
offer me drinke, but not wholesome wine,
but drugges, which ye bring in the golden
cup of the whore of Babylon: your cup
doth entice many a simple soule to drinke:
for they doe not suspect, that such deadly
poyson should be offered in so goodly a
cuppe. I beseeche God to giue men the
wisdom to looke what is in it before they
drinke.

Pa. What meane ye by this good-
ly Allegorie: what is that golden cuppe
which yee speake of, in which yee say we
offer yee poyson, and deceive the simple
soules, with the gaineffe of the cup. Can
yee tell your owne meaning: Doe yee
not speake that which yee doe not vn-
derstand your selfe in?

Pro. Saint Iohn in the Revelation
doth vseth this allegorie, which you so like a
dog scoffe at, he painteth out y^e whore of
Babylon

Reue. 17.

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Babylon, with a golde cuppe in her hand,
full of abominations: with this shee hath
made drunken those that dwell vpon the
earth. For as I saide before who would
suspect, that so goodly a cuppe shoulde bee
full of popson? But what is this golden
cup say you, in which wee offer popson?
This is your golden cuppe, the name of
the Catholike Church, which ye bragge
of: and the name of the forefathers: this
is a golden cuppe: howe can a simple
man once suspect any euill to bee in this
cuppet? Doubtlesse it is only your cuppe
which deceiveth so many, and allureth the
to drinke, to sucke out euill abominations
of your abominations. For yee crye
Catholikes, Catholikes, the Catholike
Church, the forefathers: and in this yee
bring in all your trumpetie, and purchase
credite vnto it: because the Catholike
Church is very honorable, and true, which
name you pretend: the auncient fathers of
the Catholike Church are very reuerend,
whom you falsly challenge to be of your
side. Therefore I say still it is wisdome to
looke what is in your cup, and not to be
hastie to drinke.

Pa. I tolde yee euen nowe that although I might say much, yet because, I see it is to little purpose, that I will giue yee ouer,

Pro. I must not giue you ouer, for as you haue vttered your slanders against the Gospell of Christ, To you must giue mee leaue to lay open some of those abominations which you are iustly to be charged withall.

Pa. It is no matter what yee say, I doubt not, but that I shall bee able to defende our holy Mother, from all your spitefull accusations. Say the worst yee can.

Pro. When I haue saide the worst that I can, I shall yet come short of the matter. For what tongue is able to expresse the full wickednesse of Babylon, the mother of whoredomes and abominations: which did in pride lift vp herself against God, and his truth: And made all nations drunken with the wine of her fornication.

Pa. I tell yee this is but to raile & flander vlesse yee bee able to make prooffe of that which ye say: but I looke
for

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**for no such thing at your handes : for
your sect is wont to accuse deeply; and
to proue slenderly.**

Pro. I mind to say nothing but that
which I will proue, and that more strong-
ly then will bee to your liking. Your de-
aling is manifest to all men : and your euil
meaning may soone bee espied, vnlesse men
will be wilfully blinde. Are yee not like
vnto whores and theeues, and other male-
factors, which put out the light and seeke
darkenesse to couer them, that they may
not bee seene, when they commit euill.
What is your purpose when ye remooue
the word of God from the sight of the peo-
ple, and doe as it were bury it in a strange
tongue? Is it not the light to guide our
steps? Is it not the foode of our soules?
What is your intent, that ye woulde not
haue the people know it?

Psal. 119.

Pa. I see there is nothing so honest-
ly done, but euill men will suspect it, as
you compare our doinges with whores
and theeues because wee allow not the
people to reade y^e scriptures in a knowe
tongue. But I answer that ye may keepe
your cōparison to your selfe, for our
auncetours

uncetours did not take the scriptures
from the laye people, of any euill intent:
but because the common people did a-
buse them, & gather errors out of them.
It is a very dangerous thing for vnlearn-
ed men to meddle with or to read the
scriptures: they bee darke, & hard to be
understoode, euey man cannot gather
the true sense of them. You are fooles, &
therefore ye are not able to iudge of the
wisdome of the fathers in our Church:
you take that to be amisse which is done
most excellently.

Pro. We are ouer suspicious, for your
intent is good: your honestie is such, & ye
may be trusted in the darke: ye are shame-
full honest mē indeed. We are but fooles
and not able to discerne, with what wise-
dome such things are done. Surely wee
can not kill of that wisdom, when men
take vpon them to be wiser then God. But
let vs see the wisdom and good meaning
in this thing. This it is, the cōmon people
will abuse the scriptures, & gather errors
out of them, & therefore a dangerous case
for the to medle therin: the scriptures are
darke, they be not able to gather the sense.

I know

A contention betweene 2

Mat. 16.

I knowe this is a great deepe pointe of
 wisdomie, among those which fauour the
 thinges of men, and not the thinges of
 God. But true it and it shall appeare to
 bee extreme folly, and those which
 approue thereof are very boltysh Asses: al-
 though for worldly wit, they haue deepe
 heades, and excell a number of other men.
 For looke howe a cunning artificer, when
 he steppeth out of his owne shop, and med-
 leth with a science beyond his reache, to
 no bodie: euen so the wisdomie of
 the worlde when it will bee so busie
 as to controule the wisdomie of GOD
 disgraceth her selfe. God is heere chee-
 ked for giuing such a worde, it is better
 to remoue it away: errors, errors, do
 spring by it. It is harde to bee vnderstood
 God might haue dealt more plainely.
 yee blasphemous wretches: what will y
 charge God and his holy worde withall
 hath bee in such wise declared his blessing
 vnto men, that it were better they were
 without it: haue the sacred scriptures
 little profite in them, that they bee better
 vnknewen then known: Moreover
 how y^e reason: men doe abuse the scrip-
 tures

tures; and gather errors of the; therefore
 they are to be removed: this reason is the
 like; men abuse meate and drinke; and
 become Drunkards and Gluttons; there-
 fore it were good to make a Lawe to de-
 barre them these thinges. The body can
 not live without meate and drinke: the
 soule can not be saved without the word.
 Some doe abuse meate and drinke; shall
 therefore all be debarred: Some doe
 pervert the word to their destruction; shall
 all other therefore be depprived, and want
 the most necessary use thereof: No
 this is but a craft which yee use to make
 men afraid to search the Scriptures;
 least they should espye you: for there eu-
 ry man may easily learne to iudge of
 your dealings. You know wel ynough,
 that when the people come to know the
 will of G D D (which you are loth they
 should) then they little esteeme your wil.
 Ignorance is the strongest pillar of your
 religion, and as you tearme it, the mo-
 ther of devotion. For so soone as men
 haue a little knowledge of G D D, their
 zeale towards you is quenched: when
 they see once the true treasure; they
 will

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will no more of your trash. Andeebe I can
not blame yee, that yee labour to put out
the light, and to holde men still in dark-
nesse, because the light will uncover your
shame. **Pa.** When should we come to an end,
if I should answer all your wordes? you
confesse that some do abuse the word, &
gather errors out of it: I suppose then,
that euery wiseman will graunt, it were
better for these that the Scriptures were
taken from them. And who canne tell
which they be, vntill it be to late? VVere
it not better to woorke the surer way, so
that no one may fall into that daunger.
You care not as it seemeth for the losse
of a few soules: but the price of the
soule is so great that yee should be care-
full, if it were but for one. Moreouer
wee doe not remoue the word away, but
from those whiche are vnmeet to deale
with it: we doe not say it were better vn-
knowne the known: but to such as will a-
buse their knowledge. In good sooth me
thinketh ye ouershoote your selfe great-
ly, very reason doth lead a mā to see that
it is not a seemely nor fite thing for

Tom

Tom carter, when he hath layde downe his whippe, to take vp the byble. Let him meddle with that which he can skill of, and leaue the Scriptures to such as haue learning to iudge of them.

Pro. I would be very loth to keepe yee company, vntill ye should answer al my words: the time will be so long that if ye shoulde fast vntill ye had done, the Pope neede not inioyne ye any further penance. A very Clarke like reason ye make out of that which I graunt: some do abuse the Scriptures, if a man could tell which they were, then it shoulde suffice to take them from those: but because it cannot bee knowne, vntill it be too late: it is better to worke the surer way: that is to take them from all, & so ye shal be sure no one shall gather errors out of them. This reason is amplified, by the price of the soule, where also yee charge vs not to care for the losse of a few soules. This is a great reason, I pray ye, if a man might aske, what did it cost yee?

Pa. This is a pretty coueyance, when ye are not able to answer, then ye finde a way to make your selfe merry, yee aske

A contention betweene

it cost me, yee should first aske where I bought it.

Pro. Nay, I know the chiefe market of such wares is at Louain, I need not aske where ye bought it. But I am sure ye bought it too deare, although it cost ye nothing, because it was not worth the taking by. But ye say I can not answer ye: Yes that I can: I say ye are like to a great wise mā, who hauing one sheep dead of the rot, by feeding in his pasture, doth knocke all the rest downe and destroyeth them, casting them away least some one more should be infected. For because some doe peruert the Scriptures to their owne destruction: and because y^e Gospel is y^e sanour of death vnto death, in some, therefore you will cast away all the rest with the. For what other thing do ye, when ye take fro the y^e food of life, & all y^e armour wherewith they should defend them selues against y^e spiritual enemy. Your reason were somewhat worth, if mē could be saued without y^e knowledge of Gods word: but because they cannot, therefore ye may put it by again, vntil it be better growē. For your other words, God gaue y^e scriptures for all

2. Cor. 3,

his people to read & learne, & therfore ye
are murderers of soules, and arrant
theeves when ye deprivie the people of
GOD, of the waters of life: and in stead
therof giue them the stynking Waters
of your owne inuentions. And howsoe-
uer it pleaseth you to esteeme of the
common people (whom ye do in disdayne
set forth by Tom Cartar) and thinke
it no reason to lay downe the whipp, and
to take vp the Bible: yet you must know
they are the people of God, redeemed by
the blood of his sonne, vnto whom the
Gospell doth belong, and they haue as
great interest and full right in it as any
other: God hath promised to teach it the,
and also doth teach it them. You are like
the Scribes and Pharisies, which conde-
ned those which followed Christ, because
they were of the common people: Do any
of the Princes (say they) or of the Phari- Iohn. 7.
sies beleue in him? But this multitude
which know not the law is accursed.
Those proude Prelates thought the peo-
ple had no vnderstanding of Gods word,
whē they vnderstood it better thē they: eue
so it shalbe found, that many a poore plow-
man,

22 A contention betwene

man hath more right & sincere knowledge
of Gods word: then al your horned bishops
and great rabbines.

Pa. Truly I canot but marvel to heare
ye: canot the people be saued without
scriptures be in their hands? can they not
do wel without the knowledge of Gods
word? Is it not enough for the to beleue
in Christ, & to live vprightly? must they
needs meddle with that which is so farre
aboue their reach? See I pray ye, what case
you set the people in: yee shut the out fro
saluation when ye teach that they cannot
be saued without the knowledge of gods
word. For they be not able to knowe the
word. Let the best instructed of your co-
mō people, come for to defend their faith,
will they be able to answer such reasons,
as some can bring against the? if not, how
do they know they hold the truth? that
which they canot reach vnto, to perceiue
may be the truth for ought y they know.
Therefore I say stil, that the holy mother
hath done wel & wisely to take the scrip-
tures out of y handes of Lay men. You
must proue that y cōmon people, are co-
maunded to read & study the scriptures:
which ye shal never be able for to do.

Pro. No mā can be saved without faith:
 faith cannot be without þ word: for S. Paule Rom. 10.
 faith faith doth come by hearing, & hearing
 by the word. How should a man beleue, be-
 fore he doth knowe what to beleue: God Iohn. 3.
 doth giue testimony of his soone, he þ bele-
 ueth that testimony, he doth seale that God
 is true. He þ wil beleue, must know what
 & how to beleue: & therefore of necessity,
 that he haue the knowledge of the worde of
 God. This doth proue how foolish you are,
 when ye aske if it be not enough for them
 to beleue in Christ, and to liue brightly
 as no wise man doth doubt but that this is
 enough: so there is no foole almost, but a
 man may make him see, that this can in no
 wise be without þ knowledge of the word. Psal. 19.
 Is it not the word which couereth þ soule?
 Is it not þ word which lighteth the eyes,
 & giueth wisdom to the simple? Is it not
 the word which doth purify? Is not þ word
 the light to guide our steps? Doe not they
 which are of God, heare the word of God?
 Is it not said, blessed are they which heare Iohn. 8.
 the word of God, & keepe it? Is not the
 man pronounced blessed, which doth medi-
 tate in the law of the Lord day and night? psal. 1.

A contention betwene .1.

.01. mo. I D yee miserable wretches, what whored
 faces haue you put on, that are not ashamed
 to speak directly contrary vnto God.
 .8. mo. I Is it not about their reach to beleue & to
 obey God: & yet is it about their reach to
 know what to beleue, & what is his will and
 pleasure of God, which they are to obey?
 Can subjects obey their prince & not know
 his lawes? do princes make lawes, & they
 keep them secret? If not, wherfore should
 his lawes of his king of kings be secrets? Can
 any seruant do the will of his maister, & not
 knowe what it is? But you haue another
 stout argumēt to proue his scriptures are
 above the reach of his vntaught, & therefore
 hee is not so mebble wchē he can neuer
 .01. mo. I come to any certeinety of knowledge by
 the: for let som mā of great learning come
 & reason with him, & he may make sundry
 .7. mo. I reasons which his other cannot answer: whi-
 che you take to be a plaine prooffe that his
 knowledg is not certeine, but such as hee
 may be dūe frō. Alas what stiffe heere is
 .8. mo. I to reason withall against the truth: suche
 a Caualier as you maye meete with
 .1. mo. I some simple playne manne ryding up-
 pon his horse, whiche hee doeth perfectly
 knowe to bee his owne, and make

such Sophisticall reasons to proue the
Horse not to be his, or not to be an Horse,
but a Dogge; that the simple man can
not answer: yet neuerthelesse because
he is sure it is a Horse, and his owne, and
not a Dogge, the other may make many
reasons which he vnderstandeth not how
to auoyde: notwithstanding, they cannot
once bring him in doubt, or to goe from
that which he knoweth. Euen so all the
subtill caillations of the diuell and his
ministers, when they come agaynst the
fayth and knowledge of a godly simple
man, which is grounded in the woorde of
God, can not once mooue him: the deepe
fetches and subtilties, may make him
muse, but yet because he doeth certaynely
knowe the trueth, he doeth not giue ouer
that: hee hath felt the power of the word
of God in himselfe, and therefore is out of
doubt: it hath done that in him which can
not be wrought but by GOD. Vnstable
soules may be beguiled: for they haue not
felt the power of Godlines. Wee woulde
haue me proue that God commaundeth
the vblearned men to study and exercise
them selues in the Scriptures: I am a
son of the Church. *Tham*

118. d. 11

4. 310H

2. 100H

2. 100H

1. 100H

1. 100H

A contention betwene

shamed to heare ye doubt of that matter.

Pap. If ye be ashamed to haue that doubted of: then I trowe yee will bee ashamed not to prooue it.

Pro. I would you would be also ashamed of your wilfull blindness: and see, when things are manifestly prooued: did not God utter his word by Moses vnto the Israelites, both men and women: did he not giue it them in their own tongue: did he not charge them by Moses, euen p

Deu. 6. & 11

lay people, that they should put his words vpon their heart, and vpon their soule: & bind the for a signe vpon their handes: and teach the their childre: to talk of the, as they sat in the house, as they walked by the way, when they did ly down, & when they did rise: vpon are not the people blamed both among

Hoshe. 4.

Hebr. 5.

the Jewes, & also in the time of the Gospel, for their ignorance & dulnes: are they not exhorted to grow in knowledge and vnderstanding euery where: did not Christ

2. Pet. 3.

& all his Apostles trauel night and day to bring the people to vnderstanding: do not

Col. 1.

Philip. 1.

the apostles pray that they might be filled & abounde in all knowledge: did they not giue great charge vnto other to teache & lead the flocke diligently: Did they not

open all the counsels of **G D D** into the
 people: will your holy mother the whore **Acts. 20.**
 of Babylon be wiser then all these? did **2. Tim. 4.**
 all these travell in vayne? did Paul foo-
 lishly when hee commaunded that men **1. Cor. 14.**
 shoulde not speake in the Church in a
 strang language, vules it were interpre-
 ted, that so the rest might be edified? for
 shame giue ouer, and confesse that your
 great whore hath done as foule villanie
 to the Church of God as coude be, in ta-
 king from them the word of life: and put-
 ting out the light, to the ende that they
 might play the whoore, and commit all
 her abominations in the darke, where
 none shoulde espie them. The light doeth
 now shyne so cleare, & she shall neuer be a-
 ble to hide her self any more, nor to couer
 her shame: vnles it be among those night-
 birds, such as you are, wh can not abide the
 light.

Pap. VVould ye make men belecue
 that it is commanded as a thing so ne-
 cessary, & profitable, when we see what
 followeth since the scriptures haue bin
 opened vnto the people? VVhat a mul-
 titud of sectes & deuisions, and quarrels
 haue risen? whence cometh all this, but p

Matth. 7.

7. mit.

41. 100. 1

Luke 8.

Matth 13.

holy things are given to Dogges, and
precious pearles are cast before swine.
The vnholy and vnpure, and sinnefull
men doe as it were with filthy vnwash-
ed handes, handle the heavenly myste-
ries: and eache man doeth gather for
his turne that whiche liketh him best:
and then they are puffed vp, and prate,
till they knowe not what. I wispe, all
wispe, they might bee better occupied,
then to meddle with the word of God,
which shoulde not be touched but with
great reuerence: nowe euery one will
bee prating of it, euen vppon their ale
bench. Wherefore did Christ speake in
parables, and tolde the Apostles, that to
them it did belong to know the myste-
ries of the kingdome of God, but to
the rest in parables, that they might see
and not see, doubtles as I sayde before,
there is great cause why the Scriptures
shoulde not bee knowne of the people.
VWhen they did not knowe them, they
agreed and went all one way: nowe hee
is of this sect, he is of that sect, he sayeth
this is trueth, another sayeth that, a
man can not tell whiche way to turne

him. Your learned men also themselves
are at warre, one against another; one
confuting another, in their sermons, in
their writings: alas muste it not then
much more followe among the vnlearn-
ed people. If the learned can not vn-
derstande the Scriptures, how shall they
which haue no learning: O how well
were our forefathers which knew none
of all this. I woulde the reading of the
Scriptures did make men no woorse
then they were: they had good soules to
Godwarde, nowe menne are starke
nought.

Pro. The great subtiltie of the de-
uill, to drawe men away from reading
the Scriptures, appeareth in yee: yee
woulde proue it not onely a thing vne-
cessarie to haue them knowne, but also
very euill. This ye proue by the effectes
which follow, as diuisions and quarrels,
and sectes: by the same reason yee may
proue that it had bin good, neuer to haue
hearde of Christ, about whom there haue
been so many quarrels in the world. Pa-

ny doe stumble at him, hee is the rocke of Iesay 28.
offence vnto many: but the faulte is in 2. Peter 1.

men and not in him. Euen so the wicked
 which abuse the Gospel, although they be
 neuer so many, yet muste not cause, the
 small number of Gods electe, to be depri-
 ued of their right, & to bee spoyled of their
 comfort. So soone as the Gospell appea-
 reth, the Diuell laboureth by his instru-
 ments to bring an infamie vpon it, and
 to make men beleue it is naught: for it
 is he which rayseth vp sectes and errors,
 Gods woorde is not the cause. He woulde
 by that meanes bring men into a maze,
 that they shoulde not knowe which way
 to turne them. But you say the cause is
 that holy thynges are giuen to dogs, and
 precious pearles are cast before swine.
 We reason euen like your forefathers the
 proud Pharisees, which tooke themselves
 to be so holy, that they were not to bee
 taught: and so wise and skilfull, that they
 regarded not others. The multitude wert
 accursed: the blinde man hee was altoge-
 ther borne in sinne: you wretches count
 the dogs and swine: and your selues ho-
 ly: whereas your selues haue played the
 notable villanes, and haue draught vnreue-
 rently with the woorde of God. The Pha-
 risees

John 9.

others blamed Christ that he did eat with
Publicanes and sinners, he answered, Mat. 9.
that he came not to call the righteous, but Luke 5.
sinners to repentance: you say, sinnefull
me are permitted to deale with the scrip-
tures: we answer, the more sinnefull
the greater neede, they haue to know the
Scriptures, because they must reforme
them, and cure them: other meanes for
the sinners there are none. **Psalme 119.**
(saith the Prophete) shall a young man
cleense his wayes: euen by taking heede
thereto according to thy worde. We rea-
son euen as handsomly, as if a man should
count it vnmeet for those to come
to the water to wash them whiche are all
myled: or if a man shoulde be out of his
way in the darke, let him haue no light,
because he is out of his way. **Mat. 23.**
O ye wicked
Pharisees, ye shut vp the kingdom of God
before men, ye neyther enter your selues,
neyther do ye suffer those which would.
Let thousand thousands, and millions of
thousands, deale vndiscretely & wickedly
with the worde, gather all kinde of di-
uelish errours out of it, by peruerting it,
be

A contention betweene

be puffed up with their knowledge, and
make but a prating thereof: yet this
must not let, but that if **G D D** had but
senn chosen in the worlde, his counsells
must be opened vnto them. Men abuse the
worde when they talke irreuerently of
it, therefore you say it is to be remooued:
thieves and quarrellers doe fight, robbe,
and kill with their weapons, and there-
fore the true men must cast them away.

Doe yee not knowe that wee are com-
manded for to meditate and talke of **h**oly
Scriptures, night and day: but yet re-
uerently. Is not the worde of God called
the sword of the spirite, with which we
must fight against the Diuell: Doth not
Christ our Captaine giue vs example,
when he still alleageth the Scriptures a-
gainst him? Howe childishe are yee in
alleadging this that Christ did speake in
parables: and sayde it was given to the
disciples to knowe the mysteries of the
kingdome of God, but to the rest in para-
bles: that in seeing they might not see. I
pray ye were they the vnllearned onely of
whome he speaketh? were they not the
great clarks, the Scribes & Pharisees?
which

Ephes. 6.

Matth. 4.

which did see and not perceive, and heare
and not understande? Yes it is to be un-
derstande of all the reprobate, both the
learned and unlearned. As on the other
side the mysteries of the kingdom of God
are reveiled to simple ones: I thanke thee **Match. 11.**
O father (saith Christ) Lord of heauen
and earth, that thou hast hid these things
from the wise and prudent, and hast ope-
ned them unto babes. Doe ye not see in
the Gospell, how our saviour Christ did
publishe the Gospell, and instruct the mul-
titude: is it not testified, that publicanes
and sinners did embrace the same, when
the wise ones despised y^e counsel of God?
Doth not Christ tel them that publicanes **Luke 7.**
and harlots should go before them into y^e
kingdom of God? You say they went all **Match. 21.**
one way when they knewe not the scrip-
tures: doubtles the heathen men went all
one way, but it was no good way, for it
was to destruction: even so as many as
did not (as S. Paul saith) receive y^e love
of the truth that they might be saved, God **2. Thes. 2.**
did sende them strong delusion to beleue
lies, & so they were damned. These were
not all our forefathers, for God alwayes

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betwix his trueth to his seruants. He say
the people can not vnderstande the scrip-
tures, when as the learned do not, but are
set one against an other: and one doeth
confute an other: ye shoulde conclude of
this, that because learned men do raise dy-
uers errors, as well as the vnlarned, therefore
the scriptures ought to bee taken awaye
from them also: & so ye shoulde make sure
worke. Let God speake no more, vntill he
can doe better: let the pope only utter his
munde, & heare him, for he will tel a plaine
tale.

Pap. This is euen like all your scis-
matikes, and heretikes, for all of ye doe
allow errors, quarrels, and contentions.
Ye thinke it a small matter to haue the
world filled & set vpon an uprore with
them, ye doe euerglory in the, as though
there could be no truth without them.
Oh say you, it is a certaine & infallible
prooffe, that ours is the true gospel, that
so great troubles, & sundry sects do fol-
low it. Thus ye are not ashamed to con-
fesse the euill fruits of your doctrine: so
that others need not to speake thereof.
Many other such like speeches ye utter.

Pro.

Pro. I am no liker those whiche in-
 brate the truth, then yee are liker your
 father, not the father of truth, but of lies:
 for let a man convict ye a thousand times
 in your sayings, yet yee will not flinch to
 his and slander. Will there can ye quench them,
 that any true professor of the Gospel doth
 alowne errors, quarrels, and contentions:
 because we say, the scriptures must not
 be taken from the people, although there
 be many errors, and scismes doe folowe:
 can ye gather thereof that we allowe the
 same: no, we detest & abhorre from y bot-
 some of our heartes such trechery of the
 diuell & his wicked instrumentes. The cause
 is a lamentable thing, to see the malice of
 the diuell & of the wicked world to bee so
 great, so soon as ever christ & his gospel
 appeare, they bend all their might against
 it, seeking all meanes to quench the light
 thereof: & utterly to banish it. For hence
 do spring all bypocres and tumultes in the
 Church. We affirme in deede that this is
 a proofe, it is the gospel of Christ: that y
 wicked worlde can not abide it: & thus
 were of the worlde, the worlde would
 longe this onne: but because it is not

A contention betweene

Matth. 12.

of the worlde, therefore the prince of the worlde with all the power and armes that he can make, doeth rise up against it: for Satan will not be dispossessed of his hold without great strere. The strong man armed which keepeth his house, must first be bounde before his house can be spoiled. When there shalbe no diuell, no wicked ones, no kingdom set up against þ kingdom of God, when Christ shall haue none enemies: then the gospel may come forth in peace, without troubles, tumults, sects, errors, & such like. But so lōg as al these do remaine, wherefore should the Gospel loose any glory because these things followe it: nay, why should it not be so much the more glorious, that it doeth breake through all these thinges, and by it Christ doeth rule in the midst of his enemies: When the Prophet foretolde, þ the stone which the builders refused, was become the head of the corner: he addeth, this is the Lordes doing, & it is marueilous in our eyes. So this is the Lordes doing, & it is most marueilous in our eyes, that so many cruel persecutions do follow the Gospel, and yet can not banishe it: so many heapes, or rather floods of monstrous er-

Psalme 110.

Psalme 118.

they doe euen as it were flowe ouer it, to
 couer it, to corrupt it, to abolishe it: and
 yet it doeth still breake forth, as bright and
 pure as before. So soone as Christ was
 borne, persecutiō arose, & his children were
 cruelly murdered. Paul & the rest of the
 apostles, doe not so soone goe forth to
 preach, but the false prophetes are at their
 heeles. Cease therefore yee wicked wret-
 ches, to blaspheme Christ and his Gospel,
 because such thinges followe: they be not
 the fruits of the Gospell, nor they doe not
 spring out of it, but they be the enemies
 therof, which do alwayes pursue it. Make
 a reconciliation betweene Christ and the
 Diuell, if ye will haue the Gospell goe
 quietly. Nowe let a wise man waye
 this reason, the worde of God, whiche
 is the worde of saluation, of life, of grace,
 our light, our shield, his food of our soules,
 can not bee set forth, but there followe
 troubles, and errors, therefore it is good
 to keepe it vnknown: and not to let the
 people haue anye sight thereof. All the
 worlde may see, that yee haue conspired
 with the Diuell, and are become instru-
 ments to fulfill his desire: for hee coue-

Match. 2.

A contention betweene

the counterech by those ends, to banish the
truth, and to hold men in blindnes, and all
kinde of errors which they be by nature
full of, so to bring all to hell: & you per-
foume his will: in crying out against the
sacred Scriptures, and seeking to hurt
them.

Pap. Nay, you haue consulted with
the diuell, like vnnaturall children, to
seek the ouerthrow of your mother the
holy Church, and to dishonour the Vi-
car of Christ.

Pro. We bring all our consultation
out of Gods holy word for the upholding
and maintayning of our holy mother, the
true Catholike Church and spouse of
Christ: against the filchy whoore of Ba-
bylon, and against Antichrist the great vi-
car of hell.

Pap. I may say the like against your
side, and so wee may play at Tenise
vntill we be both weerie, and part as
wise as wee began.

Pro. I say nothing against you but
that which the wordes of G D doeth
playnely shewe.

Don haue no colour to say the like of
himselfe, saying that your shamelesse
faces haue made yee bolde to speake all
kinde of lies.

Pap. Great bragges yee make of
prouing out of the Scriptures. Where
do the Scriptures tell yee, that the By-
shoppe of Rome is Antichrist? you can
make the Scriptures serue for your
turne in any matter whatsoever.

Pro. I will bragge no more of
the Scriptures, then that which he is
manifestly proued by them: I will make
them serue none other turne, then the
Lorde hath appointed them for. The
Scriptures doe not in flatter speeches say
that the Pope, or the Bishop of Rome is
Antichrist: yet neuertheless they set a
brande vpon his forehead, and describe
him in suche sorte that euery man which
hath eyes may easily knowe him: and as
perfectly knowe him to be Antichrist, as
a man may know an egge to be an egge.

Pap. I haue read the scriptures, &
know what they speake concerning An-
tichrist, and yet coulde neuer finde

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that brande which you speake of, nor
such a description as shoulde paynt out
the Pope to be Antichrist. You are mar-
ueylous fellowes, you can make some-
what of nothing : you are so cunning
that yee canne drawe water out of a
flint.

Pro. You haue read the Scriptures,
and so haue your fellowes, euen all the
Popes shauelings ; and yee knowe they
speake of Antichrist, whom you beleue
shall come : you can not finde that brande
or marke, or such a description of Anti-
christ, as shoulde belong to the Pope : and
causeth ye to pronounce, that wee make
somewhat of nothing &c. Because it is
not like that so many great Cardinalls,
Bishops, Abbots, Monks & Friars shuld
read & read again in the Scriptures, & not
see the Pope to be Antichrist, if hee be so
marked, that he may easily be known.
This may seeme strange, but I tell yee it
is no maruell, for ye are all blinde as bee-
tles. The Scribes, the Pharisees, the
Sadducees, and all the learned among
the Jewes did read Moses and the Pro-
phets, and studied them deuoutely :
looked

looked for the Messias which was promi-
sed and described there: and yet when he
came, they were so farre of from knowing
him, that they did kill him, & fulfilled the
boyces of the Prophetes: euen so fareth
it in you, ye reade what manner of one An-
tichrist should be, & what he should doe, &
yet ye are so blynd, & ye fulfil it, in helping
him to murder y^e saines. The Jewes could
not know Christ, because they looked for a
crimune Christ, and he came base & poore.
You haue also deuised a popish fable of An-
tichrist which doth so stick in your heads, &
ye cannot see the notes and markes of
the verie Antichrist indeede.

Pa. Goe to, goe to, let vs see your
greate skill, and what your scriptures
will bee whereby ye will shew this thing.
I feare me we shall haue but slender con-
clusions.

Pro. When yee haue tried them,
then giue iudgement, and so althoughe ye
shoulde iudge falsly, yet yee shall not be
altogether so rashe. Wil ye confesse that
S. Paule 2. Thess. 2. And S. Iohn in the
reuelatioⁿ do describe & set forth antichrist?

Pa. That I will, for I suppose no man
15 will

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will deny it: but what are yee the better,
that which Saint paule doth speake, and
that which Saint Iohn hath written, as
concerning Antichrist, may more fitly be
applied to you, then to vs.

Pro. If it may as fitly be applied to
vs as to you, may I will say further, it
may be applied to any but to you, let vs be
counsellor Heretikes.

Pap. S. Paule saith that the day of the
Lord shuld not come, except there came
first an Apostasie. or falling away. Doth
not this touch you: let all men iudge,
who are falle away, we, or you? are we fal-
len from you, or you from vs? Haue we
made the departing, or haue you? our
church hath alwaies stood fast & vnmou-
ueable, you haue rent your selues from
vs: by what reason can any man say, that
they haue made þ Apostasie which haue
alwaies, & do stil keepe their standing: &
not rather those which are gone out fro
vs: to fulfil þ which S. Iohn saith, they were
out fro vs because they were not of vs.

Pro. You would thrust this thing from
your selues, & lay it vpon vs: but it cleaueth
so fast to your hands that it will not of. ye

1. Iohn. 2.

goe about by a subtil sauillation to
 cleare the eyes of simple men. We cōfesse
 we haue made the departure from you, &
 not you frō vs, because you had departed
 from the truth, and true Church, and had
 led vs out of the way of truth, vnto which
 we are nowe agayne by Gods gracious
 goodnes returned. You say your Church
 hath alwaies stood stedfast & vnioueable,
 and therfore hath not made the departing.
 It is true if we respect place, and successi-
 ſſiō of bishops: but what doth that helpe ye,
 whē ye are departed from the faith, which
 thing ye might & haue done without chā-
 ging your place and roomes. The high
 priests, scribes & pharisees amōg ꝑ Jewes
 had their succession and place, longer then
 you, and yet Christ and his Apostles did
 depart from them, and were neither He-
 retikes nor scismaticikes. And why, because
 they had first departed from the truth: We
 must not stand vpon one clause, but take ꝑ
 which doth follow with it. This falling a-
 way shalbe by ꝑ man of sinne, the sonne of
 perdition, who was to be reuealed: which is
 an aduersary, & exalteth himselfe aboue al
 ꝑ is called God, or ꝑ hath imperiall Maie-
 sty, so

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so that hee sitteth as God in the Temple of God, boasting or shewing himselfe to be God. This is one sentence which doth set the brand in the forehead of your pope: the scarre wherof will evidently appeare when yee haue made as fine worke as ye can.

Pa. Now ye are come vnto the matter, I trow ye wil make it plaine, & out of all doubt. This is spoken in deede of Antichrist, but where wil ye finde one iot of it in the Bishop of Rome? Where wil yee finde that euer he hath exalted himselfe, aboue all that is called God, or that is worshipped, which word you translate at your pleasure otherwise then euer I heard it before, that which hath imperiall Maiestie. Yee must prooue that the Pope hath exalted himselfe aboue God, or else ye haue slandered & blasphemed him. Such an one shal Antichrist be.

Pro. This is all fulfilled by the Pope, as I will shew, I am not to proue that he hath exalted himselfe aboue God: but that he hath exalted him selfe aboue all that is called God. The kings of the earth are that which is called God: For the Scripture

ture saith they are called Gods. And
because Sebastia, whiche is translated, Iohn. 10.
that whiche is worshipped: is in
the new Testament giuen to the Empe-
rours of Rome. I translate it þ which hath
imperial maiesty or dignity. Ye may see, þ
not only among the prophane writers, the
epithite Sebastos is giue to þ Emperors,
but also in þ 27. of the Acts of the Apo-
les S. Luke saith þ S. Paule was deliuered Acts 27.
to a captaine, spires sebastes, of the bande
of Augustus. Also likewise Act. 25. Festus
saith that Paul had appealed to Sebaston, Acts, 25.
that is to Augustus. Now the words of S.
Paul setting forth þ mā of sin, are cleerely
fulfilled in the Pope, who hath beene, as
all mē know, exalted so high aboue kings
and Emperours, that they held his stir-
rups, when he went to horse back. There
is byn none Lord ouer kings & Empe-
rours, but the Romane Bishop. None ex-
alted to that dignity, but the Italian
priest.

¶ The Apostle saith all that is called
God, & therefore it is to be vnderstood of
God himselfe, for is not he called God?
there is cause why the Pope should bee
about

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about all kinges & Emperors, that do
eth not proue him to be the man of sin.
He hath that of right, because he is Chri-
stes vicar.

Pro. The Apostle doth vse this speed
to put difference betweene God in deed,
that which is called God, & hath but the
high title, and is not God in deede: God
is more then called God, for he is very
God indeed. This thing is also manifest
when the Apostle in the next wordes
sing by degrees, saith, that he sitteth in the
temple of God, shewing himselfe that he
is God. In this last & highest he doth
let him forth, to chalenge to himselfe to
be equall with God. Where ye say it doth
belong of right to the Pope to be about
kinges, because he is the Vicar of Christ.
I will answer that anon, in an other
matter.

Pap. I must let ye have your saying
there is no remedy: but doth the Bishop
of Rome then sit in the Temple of God
boasting himself that he is God? I mar-
vell what glose ye can make to perswade
the people that y^e pope doth this. VVh

do ever can shew that the bishop of Rome
fin doth not take himselfe to be a man. If
Chr he take himselfe to be a man, doeth hee
then boast himselfe to bee God? For
ee shame leape your slaundering, and find
u, some other to ascribe this name Anti-
the christ vnto, for to the holy Father it do-
Bo eth not belong.

Pa. We must needs let me haue my say-
ing when it is so manifest truth that ye ca-
not tell which way to sauil against it.
The bishop of Rome doth sit in the Tem-
ple of God, shewing him selfe, that he
is God. We neede not maruell, nor there
needeth no giuing to perswade the peo-
ple in this poynt. It is rather greatly to
be wondered how men should be so blind
as not to know this great monster, seeing
the holy Ghost doth so lively paynt him
forth in his colours. The manne of
Iune must not bee a forenner, for the
Apostle sheweth, that he should haue his
seat in the Temple of God. This canoe
bee vnderstoode of the materiall Tem-
ple in Hierusalem, for that was be-
come destroyed shortly after Christs.

But

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But it is meant of the true Temple of God, which is his church. In this Temple sitteth not the Turke, nor yet the Jew, or any Pagan, doeth here raygne: but the Pope hath long time had his royall throne set vp in this Temple. No man can say the Turke or any of the forenamed is Antichrist, for wee must not goe out of Christendome to seeke him, but finde him we must set vp in the very Temple of G D D. All the Papistes in the world shall neuer be able to shewe any other in the Church, besides the Pope unto whom they may apply this description. Where hath there euer bene anye in the Temple of G D D, (which of necessity is here taken for the Church) exalted aboue all that is called God, beside the Bishop of Rome. I pray God open the eyes of the ignorant people whom yee seduce, that they may see Antichrist and forsake him.

Pa. O how you would triumph, if ye had any great matter of your side: when yee bragge so much of nothing. What if I shoulde tell ye that the Antichrist which Saynt Paule doeth describe, is not yet risen?

risen? What can yee say? Muste the Pope needes bee hee, because hee hath the highest seat in the Church? When yee haue proued that hee boasteth himselfe to bee God, then ye shall say somewhat.

Pro. Where the worde of God goeth directly against yee, there ye make no account of it at all, such bolde beastes yee are, to call it nothing. But what if yee shoulde tell vs that Antichriste is not yet come, alas poore foolish Papist? What if a Jewe tell vs that Christ is not yet come, shall wee beleue him? Wee know hee is alreadie come and hath fulfilled all things which were written of him in the Prophetes. Shall wee bee so foolish, with the Jewes, as to waite for an other? Likewise, what if a Papist tell vs that great Antichrist, which the scripture doth speak of is not yet come: shall wee bee so mad, when wee see that the Romishe Bishop & his clergie, haue fulfilled all those things which Saint Paule and Saint Iohn in the Revelation haue written of him, as to gape after another? The Pope muste needes bee hee, not simply because he hath

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the highest seate in the Church, but because he hath so high a seat in the church, as god neuer appointed to any. Antichrist should be the highest of all, where will ye find any that was aboue the Pope, or that euer did challenge such authoritie as hee had for certaine hundred yeres? But ye say when I haue proued that the Pope doth boast himself to bee God, then I shall say somewhat. It is indeede suche a somewhat, as may of it self suffice if there were no more, to cause all wise men to see that he is the man of sinne, and utterly to renounce him.

Pa. When ye haue done that, I also will recant and forsake him: because I am sure the spirite of the Diuell is in that man, which maketh himselfe God: and so I dare promise for all that bee of our side.

Pa. We make a double promise, one for your self & another for your fellowes, that if the Pope can bee proued to haue boasted or shewed himselfe to be God, ye will recant & forsake him. But I am sure ye promise much more then ye can performe: I cannot trust that which ye make

for your selfe, much lesse, when ye promise
 for all that bee on your side. Pee are blin-
 ded and hardened as the scribes and Phari-
 sees were: they saide, if hee be Christ let
 him come downe from the crosse and wee
 will beleue in him: could they, or would
 they haue beleued in him if hee had come
 downe from the crosse? Why then did
 they not beleue when he was risen from
 the dead, which was a thing farre greater
 then to come downe from the Crosse.
 When I see yee recant I will beleue
 it, other wise I will not, because there is a
 great number of ye which do wrangle, &
 cauil, & seeke shifts against those things,
 which your consciences do tel ye are true:
 so y^e pee doe willingly & wilfully blinde
 your selues: and so blinde others. And
 thus while ye go about to deceiue others,
 ye are deceiued. But let vs come to the
 matter. It may be ye looke y^e I should go
 about to proue that the Pope hath taken
 vpon him to be called God, or to be taken
 for God, & not man: I do not meane so.

Mat. 27.

Pa. No, ye cannot tell what yee
 meane: I thought this would be the end,
 now yee wil not goe about to prooue
 that

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that the Pope would be called God, or be taken not to be a man. This is the sleight of yeal, to make great crakes, & when ye are to come to your prooffe, then to winde out. I may keepe my promise well enogh: you haue released me of it: I would like it well if yee would confesse plainely, and shame the Diuill, that yee haue made promise of more then ye are able to do: and that ye haue done great iniurie vnto the holy father and haue slandered him.

Pro. I haue done euen as muche iniurie to the holy father and haue slandered him euen as much, as a man doth slander and iniurie the Diuill, when hee saith, he is the father of lyes. I shoulde not shame the diuill in retracting that which I haue saide, and by saying that I haue promised more then I am able to doe: but I shoulde please him very well. For although his owne credite is so farre spent, that hee shoulde vterly loose his labour in seeking to recouer it: yet hee seeketh to vphold the credite and estimation of his bicar, and by that meanes doth mainteine his kingdomes. I haue vsed no sleight, nor

am gone from ought that I did promise to proue. For doth it followe that because the Pope doth confesse he is a man, and taketh not the name of God, therefore hee doth not boast himselfe to bee GOD. You are a very simple Logician, whiche from deniall of some part, will denie the whole.

Pa. What is the whole if this bee not, neither to take the name, nor yet to esteeme himselfe to bee the thing. Neither to be called God, nor yet to thinke himselfe to bee God. If yee can shewe any other way whereby hee may shewe him selfe to bee GOD let mee heare it.

Pro. Hee doth sitte in the temple of God, boasting himselfe that he is GOD: when he challengeth to himselfe the power and authoritie which doth belong only to God, and to no creature, this power hee hath vsurped many wayes. Tell mee is not this to boast himselfe to bee God?

Pa. I graunt in deede that whosoever doth challenge the power and authoritie to himselfe which doth belong to God only, doth make himselfe God.

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But what are yee the neerer for this, so long as yee shall neuer bee able to shew any way, wherby the Pope hath vsurped any suche power, although yee say hee hath done it many wayes: he hath his power given him of God: and yet neuer the power to be as God.

Pro. I might with trauell make a large discourse w many proues, to shew that hee hath vsurped the highest authoritie: but I will content my selfe to shewe it in some thinges, which are knowne very well euen vnto the simple. Is not God only Lorde ouer our faith: And ruler ouer our conscience to bind the same: Hath not GOD only power to forgiue sinnes: To shut heauen, and to open hel, to saue & to destroy: Is not GOD the only lawegiuer, is not Christ our only Doctor: howe then can the Bishop of Rome challendge these thinges to himselfe, and yet not shewe him selfe that hee is GOD: If this be not much more to make himself God, when he taketh vpon him gods power thē to take the name, let all men iudge.

Pa. The Pope doth take no Lordship over the conscience, nor doth nor binde them further then hee hath authoritie giuen him. The lawes which hee maketh are made by y^e holy ghost which is in him, & therefore there is but one lawgiuer. For ye may euē as wel say, Moses gaue lawes, therefore there is more then one lawgiuer: For looke how hee gaue lawes so doth the Pope. Heereby euery man may see that yee reason very strongly, when by making lawes yee woulde prooue an equalitie with God, then all the Apostles & prophetes were equall with God. And so I may say for the rest.

Pro. God neuer gaue any suche authoritie to any mā: If the Pope had it giuen him, it was by the dragon as S. Iohn saith, which gaue him his seat, & great authoritie. Wee say I reason strongly, when I say, the Pope doth make lawes, to binde mens consciences, therfore the Pope maketh himselfe God: and likewise maketh that there is more then one lawgiuer. For say you, by this reason Moses, all the Apostles & prophetes shoulde bee

Reue. 13.

A contention betweene a

equall with G D D : because they gaue lawes. But as they did it by the holy Ghost, so doth the Pope : and so God is still the only lawe giuer. Thus ye woulde bleare the eyes of the ignorant to make them beleue that the Pope doeth make lawes as Moses did. But I will shewe a differēce : Moses gaue no lawes nor any of the Apostles, but such as they receiued from God. They neuer challenged authoritie for to make any lawe contrarie to any part of the worde of God : nor to abrogate any of the lawes of God : For Saint Paule saith, that if he or an Angell from heauen should preach any other Gospell then that hee had preached let him bee accursed. Such was the authoritie of Gods worde that if either Paule, or Moses or any other which brought it, shoulde alter, adde to it, or deminish the same, hee shoulde bee accursed. And yet the Pope doth take power to make lawes contrary to the lawes of the worde of God : to dispense with the same, to disanull what hee will : and which is most blasphemous of all, to affirme that the holy Scriptures haue no authoritie wout him : but are of them

Gala. 1.

themselves dead and can haue no certaintie. Is not this to make himselfe God, or equall with God? What is there whiche hath authoritie ouer Gods worde, but God? Who doth not heere espie the very hornes of the Diuel peepe vp: and speake these thinges out of the mouth of his Vicar Antichriste? They doe all forsake God & worship the beast, which giue him this authoritie.

Pa. I will not denie but that hee which doeth set vp lawes contrary to Gods lawes, maketh himselfe God, euen as a subiect which taketh vpon him to make lawes, & to refuse the lawes of his prince, maketh himselfe as it were a king. But I say the Bishop of Rome doth not so, for hee hath the holy Ghost and can not erre. And so when hee doth forgive sinnes, hee doth no more then hee is warranted by the worde: and in very deede whiche yee take vpon yee to doe.

Pro. What shoulde I stande to answer here wordes: wee know the Pope is not led by the holy Ghoste, but by the lying spirite of the Diuell, because hee

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hath so flatly troden downe Gods worde
and brought in his owne lawes in steede
of it. I will not stande to recite particu-
lars, all the worlde may iudge. And
whereas ye say, he doth not forgiue sins,
but as wee doe take vpon vs: that is but
a shift which yee haue deuised: for all that
will may see, whether this bee all one: to
pronounce remission of sinnes to the pe-
nitent which wee doe: and to send forth
pardons, whereby for a ten shilling matter,
a man might not only haue forgiveness of
his sinnes past, but liberty for a good time
after to commit many sinnes: if this bee
not the man of sinne, where shall we finde
him? Who doth take vpon him to bee
God: if hee doe not which for money will
forgiue a man whatsoever hee doth com-
mit against God: Shall a rotten stin-
king carrion thus blaspheme, and men
not espie that hee is the great Antichrist?
I haue nowe shewed yee howe the Pope
boasteth himselfe to bee God: but I dare
not say you will recant.

Pa. When I see matter which may
force mee to recant I will doe it, but for
ought that I see brought to the purpose,

so prooue that whiche you promised, there is cause rather why you shoulde recant, and renounce your errors, and returne againe to the holy mother, which is readie to receiue those that returne to her, how vnkindly soeuer they haue behaued them selues towards her.

Pro. The Diuelishe strumpet is almost left desolate, and therefore shee laboureth to drawe as many as shee can, and to entice them to her loue : faire and foule, tagge and magge, all are welcome, none come amisse now : Furtherers, whores-masters, Whoores, Bawdes, Dunkardes and all such like : if they will take her for their mother, shee is not ashamed to take them for her children : and to make them partakers of her holinesse. But let vs come againe to the matter. Saint Paule in the same Chapter saith, That Antichriste shoulde come with lying signes and wonders : and so is it also expressed in the Reuelation that the Beast shoulde that way seduce and receiue the inhabitants of the earth.

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If this bee not fulfilled in the kingdome of the Pope, howe shall it euer bee fulfilled, or where shall wee looke for it: What hath been all your outcries, but myracles, myracles: Let a man reade your *Legenda Aurea*, and festiuall, and suche other pure bookes, what shall hee finde but myracle vpon myracle: and so true that if a man woulde lye for the whetstone, he may there store himselfe, if hee will haue a whole bundle. The people did beleue the, for why, the scripture saith, god should sende them stronge delusion to beleue lyes. I dare say boldly, that although you Papistes, a great number of ye, haue put on impudent and shamelesse faces, to maintaine lyes: yet there is not one of yee, but will blushe, if hee shoulde take vpon him to defende that stinking puddle of lyes, and fayned wonders: whiche yee fedde the common people withall. A man may be ashamed to recite them, least those which know not y^e matter, should think he doth lie.

2. Thes. 2.

Pa. What way can you proue that the myracles of the Church were false, and counterfet. Will you take vpon yee

to condemne such things as were done long since? If there bee some thinges written which might well enough be left out: is the Church to bee charged with that whiche euery particular man doth? There were abuses crept in, which the Bishop himselfe did not knowe of. Is it reason hee shoulde bee blamed?

Pro. I think no wise man will doubt but that this is a sufficient p^{ro}ofe, that your myracles were but iugling castes in the darke, because ye had such store the, and haue none now: alas there is as great neede now as euer there was. And if there bee but one myracle left in your bowget pull it forth and let vs see it, that wee may giue some credite vnto yee. May your mother had no good counsell giuen her, when shee had such plentie to spend it so wastefully as shee did, and to keepe none for a deare yeere. I wisse a fewe of those great wonders whiche shee shewed in time past, would now stand her in great steede.

Pa. Mocke on, take your pleasure, there is none to controule yee. What though there bee neede at this time, yet the

Mat. 16.

A contention betweene a

the worlde is vnworthie: euen as Christe
saide to the pharisees when they requi-
red a signe, This euil and adulterous ge-
neration seeketh a signe, but there shall
no signe bee giuen them but the signe
of Ionas the prophete. Euen so what
reason is it, that the holy mother should
shewe any woonders and myracles vn-
to you, which are worse then the Pha-
risees.

Pro. Alacke good olde mother, she
hath neede, as muche as euer shee had
shewe her cunning: but the worlde is not
worthie. Although shee might win great
credite by it, yet shee had rather keepe a
good conscience. And therefore she doth
followe the example of Christe, which
would not do any myracle at the request
of the Pharisees. Yea but why doeth
shee not shewe some of her power to her
owne chikins, for feare least they should
bee drawen from her. Christe wrought
myracles still to his Disciples, although
the Pharisees were vnworthie. No there
is some other let, the windowe doth stand
too wide open, there commeth too muche
light. Your mother woulde playe one
feate,

feare, but that shee feareth shee should not
make her conuigance so cleanly, but that
one or other woulde espie her. Shee
doeth vse worse meanes a great deale.

Pa. What can you tell what myra-
cles the Church doth, you haue not
faith to beleue them? Shee wor-
keth more then you are made priuie
of.

Pro. I doe certainly perswade my
selfe that I knowe not all that shee doeth:
shee hath learned to bee more close then to
let euery man see what shee doth. And
yet sometime wee see more then wee can
well like of. Your little pretie moul-
den *G D D* in the Bore doeth giue her
counsell, howe to deale against her ene-
mies.

Pa. I see well when men are fallen
away, they care not what blasphemies
they vtter. This is farre from the thinge
which yee offered to proue.

Pro. If a man may vtter blasphemy
against a peece of dowe, then I haue blas-
phemed. But I doe assure yee I will
neuer craue pardon for it. I am still

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in the matter whiche I tooke in hande
which was to shew that the Pope is An
tichriste. I could make plaine proues b
to yee out of other places of Scripture
& especially out of the Reuelation where
the holy Ghost doth of purpose set forth
the kingdome of Antichrist.

Pa. Will yee take vpon yee to ex
pound the Reuelation, and the thinges
are set forth in it so darkly by mysteries
that no man can say precisely, this or
that is the sense? but when you haue in
terpreted things one way, an other may
make as good & as probable a sense an
other way. What one thing is there
which maketh so plainly against vs, as
yee woulde beare men in hand? Doth
it not make as plainly against you?

Pro. Although the Lorde hath spo
ken darkely in the Reuelation, yet not so
darkely but that it may be vnderstand, o
therwise to what purpose was it giuen?
Wherefore are those pronounced blessed
which read & heare it, if none can expound
it: it would haue bene a great deale more
hard to vnderstand, if y^e mysteries had byn
but

but barely betred : but because there is also an exposition made of the chiefe things, which doe as it were couple all the rest together : it is no harde matter to finde the sense, especially, when as the exposition is in so flatte and playne tearmes, that euen the very obstinate Papistes of your side are driuen to confesse them : and not onely in word, but also in writing.

Papist. VVhat can yee shewe that is confessed by our men, which yee saye they are forced to cōfesse both in worde and writing?

Pro. Saint Iohn saith, in the 11. chap. that the beast which riseth out of y^e bottō, lesse pit shoulde make warre against the two witnesses which y^e Lord would send, and ouercome them, and slay them. And their bodies shoulde lie in the streetes of the great Citie, which spirituallly is called Sodome and Egypt, where our Lorde was crucified. Hierusalem was destroyed, and Christe although he was (if we respect the place) crucified there, but yet if wee respect the authoritie hee

L was

Reuel. 11.

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was crucified at Rome, because he was put to death by Pylate, who had there the authoritie vnder the Romaine Emperour.

Moreouer, in y^e seuenteenth Chapter, he saith plainly, this woman which thou sawest, is the great city which raigneth ouer the kinges of the earth. Other things he setteth downe as the seuen hilles and seuen kings, all which do of necessitie describe Rome, for there was, nor is none other citie vnto which they may in any colour be ascribed. Therefore as I sayde, it is confessed (because it is so playne that it cannot be denied) euen by your men, that Saynt Iohn indeede in the Reuelation doeth call Rome Babylon. What fooles are those whiche cannot by and by see that if Rome be Babylon, and then Sodome and Egypt, that the Pope must needs be Antichrist.

Pap. What foole is it which can not see the weakenesse of your argument. I praye yee doeth it a good sadnesse followe, that because the Scripture (as wee confesse) doeth

call Rome Babylon : Therefore the Byshoppe of Rome is Antichrist. What if one should reason thus , London is a wicked citie, therefore the Bishop of London is a wicked man. Were not this a pretty argument ? And why is not the other as good ? Rome of olde time euen when Saynt Iohn did write, was so full of wickednesse that hee called it Babylon: and therefore the Byshoppe of Rome then was Antichrist. For yee must as well bringe in then, as nowe . Are yee so poore a Logitian to frame an Argument after that sorte ? Can yee not distinguish, betweene a Citie, and the Byshop of a citie ? Eyther you were but a while at Cambridge, or else yee spent your time euill.

Pro. O great wise manne, what a quick and sharp sight haue you. And how founde a Logician you shewe your selfe, if to bee blynde, be to bee a Logician . Doe yee take it in good sadnesse, that I woulde frame my reason thus, Rome is Babylon, therefore

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A contention betweene

the Pope is Antichrist, without consideration of circumstances thereto annexed. *Pro. Syr*, although it followe not at all, if wee barely consider the Citie and the Bishoppe: Yet if yee put on your spectacles, and looke well vpon other circumstances, yee shalbee forced to confesse that if Rome bee Babylon, the Pope is Antichrist.

Pa. If yee can proue suche a consequence by circumstances, I suppose yee would be able for a neede to proue Powles Steeple and Charing Crosse to bee Cosin germanes. Yee haue as manie circumstances belonging hereto, as to the other. They bee bothe made of stone, and dwell both in one Citie, and peradventure muche about one age. But perhaps yours are neerer matters.

Pro. As for Powles Steeple, and Charing Crosse I haue knowen them but a while. I can not testifie of any kindred betweene them, I leaue that to you. Sure I am of this, that yee shall as soone proue the one of them to bee
the

the Father and the other the Sonne:
 as yee shall bee able to disprove this
 reason, Rome is Babylon, therefore
 the Pope is Antichrist. I pray yee tell
 me this: wherefore doeth Saint Iohn,
 describing the kingdome of Antichrist,
 describe or note out also the Citie of
 Rome? Is it not to let vs understand,
 that if wee will seeke for Antichrist, wee
 shall finde him there? Rome is his
 seate, hee that would finde him lette
 him goe thither, for there Saynt Iohn
 placeth him. When a man is come thi-
 ther, where shall a man looke, for this
 little fellowe which is exalted aboue all
 that is called God, which sitteth in the
 Temple of GOD shewing him selfe
 that hee is GOD: is there anye other
 there which beareth this likenesse? Per-
 aduenture yee will say this was fulfilled
 in some of the Emperours which would
 be taken for God. Yea Sir, but there
 was none of the wicked Emperours
 whiche did sitte in the Temple of
 GOD. Neyther was there anye of
 them whiche did seduce the worlde by

lying wonders. Wee must finde
such an one at Rome which is exalted
aboue Kyngs and Emperours, which
sitteth in the Temple of G D D and
seduceth by myracles. But perhaps he
shall arise at Rome hereafter, and is not
yet come. Surely then let vs neuer looke
for him, if we thinke there shall arise
one at Rome, which shalbe lifted vp
higher then the Pope; doe more saynes
myracles, and lying wonders then he
hath. Ings & vnder god, which saye
that Marston, telleth this: is there
any man so simple when he readeth the
seventeenth Chapter of the Revelation,
where the Angell doth shewe the mystery
of the woman (which he calleth the great
Whore) and of the beast which beareth
her: that will not by and by confesse,
that sleeping Rome is that Whore, borne
vp with the Scarlet coloured beast
with seven heades: the Pope also must
needes be Antichrist: For hee is one
of the heades of the Beast. The heades
of the beast beyng seven, are. (saith
the Angell) seven Kinges; where shoulde
they

Reuel. 17.

they raygne : At Rome. Fiue (sayth
he) are fallen , one is , an other is to
come. Seuen kynds of gouernments
in Rome : Whereof it is well knowne
fiue were fallen befoze the tyme in which
Iohn wrote . One was then standing,
which was the Emppre . And the se-
uenth or last shoulde shortly followe.
Where is he that hath risen at Rome to
be the seuenth and last of these Kings,
if it be not the Pope : O yee foolish Pa-
pistes , haue yee come thus farre as
to confesse that Rome is Babylon,
which is the greate Whore , and so
tell menne where they muste seeke
for Antichriste : And will yee denye
the Pope to be the Beast ? Why, they
be ioyned together . Shewe vs some o-
ther, vppon whom we may see the brand
whiche the Scripture hath sette vppon
Antichrist. Woe now, by that which you
haue graunted and confessed , must not
looke for him else where , but at Rome:
and vntill yee canne shewe vs some o-
ther there , wee see none so like him,
as the Popes holinesse . If yee canne

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thewe anye other , put menne out of
doubt.

Pa. Doeth the Scripture saye that
Antichrist shoulde bee at that place
which is called Babylon. VVhere finde
yee anye suche thing? It was called Ba-
bylon for the great wickednesse of the
Citie, not because Antichrist shoulde
raigne there. Agayne, where yee take
the interpretation of the seuen heades
to be seuen kings in Rome, as you say,
seuen kyndes of gouernement: fise
were fallen, one was, which is the Em-
pyre, one was to come: whiche laye you
must needes bee the Pope, for he hath
raygned in the last place. Yea but yee
sayde fise were fallen, to giue place to
the sixt: shoulde not then the sixt also
fall to giue place to the seuenth.
Howe then is your interpretation true,
seeyng the Empyre hath stooode euer
since.

Pro. Doth not S. Iohn in y Reuelas-
tion set forth y same Antichrist which S.
Paule doeth describe: whiche hee cal-
leth the beast whiche all the world
shoulde

shoulde wonder after and worshippinge.

Doeth hee not set forth the whoore sitting vpon the beast : is not the whoore by you confessed to bee Rome : will pee haue the beast to beare her, and not to bee at the same place : the beast that riseth out of the bottomlesse pit, and killeth the saines. Reue. 11.

Where shall their bodie lie, in the streetes : doeth hee not say in the streetes of the great Citie, which there he calleth Sodome and Egypt : and afterwarde in the seuenteenth chapter, hee calleth it the great citie which ruleth ouer the kinges of the earth, is it not all one beast whiche he speaketh of, and all one Citie : doeth it not followe that where he shall kill, there hee shall raigne : and as for the other thing which ye take exception against : I confesse the Emppre did still retaine the name, and was not quite cast downe : neuerthelesse it was not in deede an Emppire, when the Emperours them selues were brought downe so farre in subiecti- on to the Pope, as to haue him treade in their necke, and to holde his stirrops.

Pap. If the Pope were Antichrist,

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as you would make men belecue, then what became of the Church all that while, when men beleued in him, and when he raygned? you confesse a thousande yeeres or there about, since the Byshoppe of Rome had the soueraintie, Woulde God forsake his Church a thousande yeeres, or eight hundred yeeres? is it like that God whiche is so gracious and mercifull, woulde cast off all our forefathers thus many hundred yeeres, and suffer to perishe? O howe hard harted are you, how vnreuerently minded against our auncetors, how vnkind childre, so to iudge of y^r fathers? let them belecue yee that will: yee bee all heretikes, I will keepe me to the ancient sayth.

Pro. Nowe yee returne to your olde fortresse againe: yee suppose that ye haue some of those poore soules in hande which ye may seduce, because they are ignorant. Yee can lay forth this matter so pitifully among them, that yee can make the euen weepe again. But whē ye come among such as haue vnderstanding out of Gods worde, and knowe the state of the Church,

Church, they laugh at your folly. This is a great questiō, what became of þ church? we answere as the scripture telleth vs: þ beast & the dragō did persecute & murther the seruants of God. The whore of Babylon was drunke in the blood of the saints. Reucla. 17. The Church was drinen into the wilderness: God did neuer forsake his Church one day, much lesse a thousande, or 8. hundred yeres: it doth not followe that because Antichrist was exalted in þ Church, therefore the Church was utterly forsaken and destroyed. Although corruptions came into the Church a pale for the space of this eyght hundredeth, or a thousande yeres: yet neuerthelesse the religion did remaine in a more tollerable estate, and nothing so corrupted, as within these 5. or 6 hundredeth yeres, which space we may indeede ascribe to the raigne of Antichrist: and yet euen in this space he could neuer utterly destroy the Church, for the most gracious God did preserve that litle remnant which was his: and none did perishe but those which loued not the truth, and therefore God did send them strong delusion to beleue lies.

None but those, which worshipped the
beast, and wondered after the beast, and
receiued the marke of the beast: whose
names were not written in the booke of
life. We reuerence our godly fathers
and shewe no unkindenesse towards
them.

Pap. I will deale with yee then vpon
your own confession: ye graunt that
for the space of fīue or sixe hundred
yeeres the Pope hath raigned, and the
trueth suppressed. Where was the
Church for this space, this is a long
time: will yee condemne all the world
for the space of these fīue hundred
yeres? If ye can shew any fathers in the
Church which were godly and denyed
the Pope, shewe them. Or will ye speake
of a church which ye can shew no mem-
bers of? Such folly there is in a number
of yee.

Pro. Answered you to a question of
mine, and I will giue you an answer by
and by to yours: when saint Iohn saith
Reuelation 13. All the worlde followed
the beast: and power was giuen him to
make warre with the Saintes, and to
ouer-

ouercome them. And againe, when all both small and great, rich & poore, bonde and free, were compelled to receiue a marke, and none might buy and sell but those which had the marke or the name of the beast, or the number of his name.

Tell me, where was the true Church then, when this was fulfilled? whether were all those condemned or not, (if they returned not by repentance) which worshipped the beast, or had his marke? Saint John saith, they were killed wth the sword, not a temporall sword. Where then shal we in these times seeke out the godly fathers, but such as were persecuted by the beast? Of these there be histories, whiche shewe in all times that there were some.

Pap. I may soone answere your question, by shewing your great ignorance. He sayth, all the worlde worshipped the beast, and you will needes haue it to bee the Church: is there no difference between these two. You must prooue suche a generall falling away of the whole church and not of the world. GOD hath promised to bee with his Church to the ende of the worlde, and therefore

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therefore that can not fall away. **D**id
the beast which Saint Iohn speaketh of
cause all the Church to worship him
if you can shew that, the ye proue some
what.

Pro. Heere is a blinde shift brought
in to answer the question whiche I de
maund. He saith (say you) all the world,
you will haue it all the Church. I do not
say that any part of the Church did fall a
way, if we vnderstand by the Church those
which are the elect of God, and the true
members of Christes bodie: for these can
neuer bee seduced to followe the beast,
Christ hath promised to bee with these to
the ende of the worlde. But when by
the Church wee vnderstande all those
companies whiche doe professe Christe
outwardly, those may be seduced and fall
from the truth, beeing but the outward
and visible Church: and these are here by
S. Iohn called the worlde: which thing
is manifestly to be proued thus: those na
tions and people where the beast shoulde
raigne, or which followe the beast, are cal
led the worlde: nowe it is manifest that
the beast, beeing the same Antichrist whi
che

the Saint Paul setteth forth, shoulde
raigne in the Church: for hee must sit in
the Temple of God. It is therefore also
as manifest that the visible Church is cal-
led in that place the worlde. The o-
ther nations of the worlde did not fol-
low the beast. But if any will be so wilful
and peruerse as not to see plainly by this,
that the beast should beare sway ouer the
nations which were the visible Church:
let them further consider that S. Iohn
doth playnly affirme, that the beast should
make warre with the saintes, & ouercome
them. If hee shall make warre with the
saintes and ouercome them: where shal he
then raigne, but in the visible Church: the
true saintes of God shall not raigne in the
visible Church outwardly, for he shal out-
wardly ouercome the. Wicked enimies
and vpholders of the beast, which because
he hath for a time gotten the vpper hande
in the Church ouer the Saintes, would
haue him continue so still for euer.

Pap. If a man shoulde graunt all
that which you say, that there should be
a falling away in the Church, yet this is
not likely that God would suffer, the
grea.

greatest part and almost to perishe. For what a few haue those been which haue resisted the Pope, in respect of those which haue ioyned with him.

Pro. This is a very foolish objection, especially to those which consider the state of Gods Church at all tymes in the worlde, what a few were the seede of Abraham in respect of all other nations of the worlde, whome God cast off manie hundred yeeres: what a few were they among the seede of Abraham, which continued good in respect of those which did degenerate: What a few were there in the Church when Christ came, which were faithfull? it appeareth they were very fewe.

Pap. There be sundry things spoken by Saint Paul concerning that Antichrist which shoulde come, and likewise by Saint Iohn, which can not agree to the pope: as for example, the one doeth say that the Lorde shall destroy him with the breathe of his mouth. Where hath that been fulfilled in the pope? the other sayeth, that Antichrist should continue but a short time, he also

reth

set forth the time to be three dayes
and a halfe. Howe absurdly then is this
applied to the Bishop of Rome, whiche
hath continued euer since the Apostles
by succession? who is able to denie
this? I am afraide Antichrist, if hee bee
not yet come among you, will come
shortly, for you are euen his forerun-
ners.

Pro. Sundry thinges there are (say
you) spoken by Saint Paul and by S.
John, concerning Antichrist which can
not agree to the Pope. And for example
ye name two, the one, that it is sayd the
Lorde shal destroy him in the breath of his
mouth: the other, that hee shoulde conti-
nue but a litle while, as namely three
dayes and an halfe. These thinges agree
right well to the Pope: although this lat-
ter might seeme to bee otherwise: for a
thousande yeeres, if wee respecte it accord-
ing to men is a long time, but with the
Lorde it is but as yester day. If one or sixe
hundredth yeeres by it selfe is somewhat,
but compared with eternitie, it is but a
litle: and so, although wee graunt that
it is almost a thousande yeeres since the

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Revela, 16.

Daniel 9.

Bysshop of Rome was exalted so high, yet
it is but a while. But say you the time
is limited three dayes and an halfe: is it
possible that any man shoulde reade the
thynges uttered concerning Antichriste,
what hee shoulde doe, and the same also
set out by the sounding of seven Trum-
pettes, in severall ages, in whiche it is ap-
parant hee shoulde continue, that can
hee so ignorant as to take it of common
dayes, and not every day to containe ma-
ny yeeres: are the weekes in Daniel to
be taken for seven naturall dayes to the
weeke: when it is certayne that the seven
weekes, did containe almost 5. hundred
yeeres. We are over foolish to make this
cavill. Where as ye say the Bysshoppe of
Rome hath continued ever since the time
of the Apostles, and therefore it could not
be understood of him: it is very true that
there hath bin a succession of Bysshoppes
there ever since, but yet not of such By-
shops, for 6. hundred yeeres after Christ
were past, before y^e Bysshop of Rome was
taken to be universall Bysshop & head of
the Church: al the Bysshops for that space
or at least the most of the were godly men,
and some of them suffered martyrdom. As

for the other matter which is the fall of
Antichrist by the breache of the Popes
mouth: it is a merueilous cleere testimony
which we may vſe to proue the Pope to be
Antichrist. What I pray ye is the breache
of the Popes mouth but the goſpel men-
ched & by what other meanes hath this
beaſt bin ouerthromen when he has got-
ten all the kings in ſubiectiō, & ſworne
būth him, when not one but ſeuerall
warre agaynſt him, but ſayde who is able
to warre with the beaſt: howe hath the
Lorde brought him down but by the Go-
ſpel? And looke in the Reue. 14. There be Reuela. 14.
ſayth he ſaw an Angel flying in the miſt
of heauen, hauing an everlaſting Goſpell
to preache to them that dwell vpon the
earth, to euery nation, tribe, tongue, and
people: ſaying with a loude voyce, feare
God, & giue glory to him &c. And by & by
it followeth, that another Angel follow-
ed ſaying, ſhee is fallen, ſhee is fallen, Ba-
bylon & great ruine &c. Is it not manifeſt
by this, & when the preachers ſhould pub-
liſh & Goſpel (for that Angel doth ſignifie
the miniſters of the Goſpel, who he doeth
call Angels in the 1. chap.) Babylon ſhould
be caſt

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cast downe. His kingdome stande by worshipping of creatures; therefore when the Gospel cometh will men to feare God, and to giue glory to him, and not to worship creatures; straightway hee cometh downe. I woulde wishe all men to consider this.

Pop. Doe you make account that the pope is fallen: or can ye say that he is fallen? because a number are fallen from him: they are fallen and not he. I hope in God to see him set vp againe. If ye haue no better matter then this, to shewe his fall, it is no matter.

Pro. I can not tell what ye counte to be fallen: sure I am of this his credite is mercifully cracked. He that had knowen him threescore yeres agoe, and shoulde looke vpon him nowe, would say he were nothing the man he was, for hee hath beene in a sore consumption, and none of all his phisitions can tell whiche way to cure him. Then hee coulde shoot out thunderboltes ouer a great part of the worlde, and kings would quake at them: nowe euery man dare come within the noyse of the cracke and feare no danger.

at all. We must not thinke that he should
be utterly destroyed at once, for the con-
trary is playnly to be gathered out of the
Reuel. Read the 16. chapter, ye shall finde
thus: the fifth Angel poured forth his vi-
all upon the throne of the beast: and his
kingdome was darkened, and they did
gnaw their tongues for sorrow. Here ye see
a beginning, which doth fret ye at y^e guts:
& cause ye to bite for anger: then it folow-
eth that the sixt angel poured forth his vi-
all upon the great river Euphrates, &c.

Revela. 26.

Yet the kingdome of the beast is not ut-
terly cast downe, although his munition
be throwen downe. For it doeth by and by
follow: I saw three unclean spirits like
unto frogs coming out of y^e mouth of the
Dragon, out of y^e mouth of y^e beast, & out of
y^e mouth of the false prophet: the he saith,
they are y^e spirits of devils, working won-
ders, to go vnto y^e kings of y^e earth to moue
the to battel. Surely I see no cause why
we may not take your Iesuites to bee of
these frogges: do not they go forth into
kingdoms to moue rebellions & warres?
Is it not to hold by the beast: and that by
all such wicked and deuillish meanes as

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there can be no wonder 155
 The Iesuites be holy men, and
 do no more but what which is their du-
 tie, by the appointment of their great
 shephard. They labour to vpholde Pa-
 ters chayre, and the truth; and there-
 fore they doe it not by any vnlawfull
 meanes much lesse by such wicked and
 diabolish meanes as you do charge them.
 I will not stand to reason with ye about
 those places which ye apply against the
 pope, I doubt not but they may be an-
 swered well enough with silence.

PRO. The Iesuites must needs be
 holy men, or else the Iesuites could not
 for they haue almost as many letters in
 their name as they had. I suppose in deed
 that they doe all at the appointment of
 their shephard: for from whence should
 wee looke for such holy deedes but from
 so holy a father. They labour to vpholde
 Paters chayre, and to throwe downe
 Pables doctrine. Truth in deede is up-
 holden by truth; and needeth no false
 hood to helpe her: which is a most mani-
 fest argumente that you haue not the
 truth, because as I saide yee doe vpholde

it by all wicked and diuelish meanes.

Pap. A man would suppose to heare you speake generally that yee had great matters, but when yee come to make good in particular, then there is nothing. Yee are to be likened to an emptie barrell, which if a man knocke, giueth a lustie sounde, but pull out the spigot and there commeth not foorth one drop. What are those wicked and diuelish meanes: shewe them.

Pro. I perceiue you will both knocke and pull out the tappe also: and needes I must by broaching somewhat, let ye see your want of skill, which did not knocke neere enough to the bottoome. I pray yee tell mee, are lies and forgetten diuelish.

Pap. No man doeth denie but they are, can yee charge the Catholikes with any? if there bee any thing which is not in all pointes true, yee must not by and by condemne it, when as it is to a good ende: as namely to keepe the people in deuotion, and in awe.

Pro. True it is which ye say, all your forgetten lies, which are out of all

number, mere to keepe the poore people
in awe, and to terrifie them, and so holde
them in a foolish blind deuotion. This ye
did when your kingdome stonde, let any
impudent papist in the worlde denie the
dunghill of grosse lies in the legende and
festiual, and some other bookes of yours.
Many children may laugh to heare them;
if I shoulde reckon them, or studie to rec-
ken them, I need none other penance in-
toynd me. But of thousandes a fewe, as
these, whē y diuell came to tempt S. Dun-
stō, he held y diuel by y nose in a hot paire
of tongs. & caused him to roare & cry out;
it seemeth it was some yong diuell w^h had
stēden nose. A rich mā w^h neuer had done
good deed in his life. but onely in anger
did throwe a loafe at a poore mans head;
when he died the diuell came for his soule
because he had done neuer a good deede;
on the other side our Lady shee claymed
the soule, because he had giuen a loafe to
a poore man: the diuel he replied, that it
was no good deede, because he did it not
of deuotiō, for thē he must haue bin saued.
In fine, the matter was so hard to iudge
whase he was, y he was set agayne into y
hell. He was not admitted to go to heauē

nor to hell, nor yet to Purgatorie. But it seemeth our Lady was somewhat too hasty, for being no better man, she should first haue let him bene well fried in Purgatory, and so peradventure she would but that the Diuell was so greedy that he would not tarry. She did not wisely neither, for what a number of soules, might she lose, caught by other Diuels whilst shee was pleading for this. Saine Katherine did bowe her selfe to be married to none but Christ. And therefore the Virgin Marye did appeare to the holy Hermite Adrian, and sent him to bring Queene Katherine to a place where the mariage should be solemnized: Which was a goodly gorgeous Abbay erected for that vse. Where a multitude of glorious Virgins did meete the new bride, and bring her in, where she was married to Christ, in the presence of the blessed Lady. Whom they saluted as Queene of heauen, Lady of the world, and Emperesse of Hell, she byddeth her newe daughter welcome, she carried her into the quier to Christ, who tooke her by the hand, and so was married unto her: and put a ring vpon her finger, and did charge her

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her to keepe it in remembrance. There
was such glorie as that marriage as ne-
uer the like. It is the blessed Virgin also so
glad of her new daughter: and Christ
of his new wife: must needs cause
exceeding ioye. Our blessed Lady
came often among yee in those dayes: and
now shee doeth scarce visite yee once in
seuen yeres. What should be the cause,
is she married, or hath she conceived some
displeasure against yee? I pray yee tell
me.

Pap. You are disposed to play and
sporte your selfe. What if some did
write suche thinges whiche were their
owne deuises? Is the Church to bee
blamed. And if so bee they were al-
lowed by the Church, you are not
to bee taken for an indifferent Iudge:
because you doe not vnderstand them.
If the blessed Virgin did then ap-
peare often, It might bee because they
were then more woorthy, or some o-
ther cause whiche we knowe not. Is it
not enough now, although shee doe not
appeare, that shee heareth the prayers

of those which cal vpon her, and helpe
them.

Pro. If I play because I rectie
some parte of your blindness: howe did
your good ghostly men play which be-
teu them. Yea howe did your Antichri-
stian Synagogue play in setting them
forth to be read openlye to the people,
and that in the Church. Your blynde
histories canne not serue the turne. Your
wayne speech is not woorth the aunsw-
ering. Wee shall pardon mee, If I pro-
ceede a little further in the declaration
of your holpe lyes. Wee haue a good-
ly hystorie (if the booke of lyes be true)
of Saynt Kenelme once king ouer some
part of England: Wherein you haue
many a fayre myracle. The story is ve-
ry long: and therefore I must tell
but the Summe of it. King Kenelme
had one sister which was a wicked woman,
and hated him, conspired his death, with
Atheberd his gouernour: who going a-
broad with the king, which being beaute-
full layd down to sleepe, the traytour made
a pit and purposed to kill him; but he a-
wakened.

A contention betweene

Moise and told him he did labour in vain. God would not haue him killed there. He gave him a small rodde, and told him, that where he should see it in the earth, there he should be martyred. Then this traitour went forth together with him vnto an Hamethorne and there he pight the rod and forthwith it bare leaues, and grew vp: and suddenly waxed a great Ash tree, which doth stand there vnto this day, and is called Kenelmus Ashe. He smote off his head there, and buried his body in a valley betweene two high hills. Then Quendred his wicked sister was glad, and was Queene. Now although the body did lye in unhallowed buriall, yet no man durst take it vp, for feare of Quendred the Queene. But a poore widow had a white cow which was euery day drenchen into the moode of Clea, where she would depart fro y^e rest of y^e kene, & go into y^e valley, & there did rest all the day sitting by the corpes & at night returned home, neuer ate meat, and yet was fatter and gaue more mylke then any of the kene. This thing did continue certaine yerres. Afterward as the Pope was at Masse in Rome, there came

a white dove, and let fall a scroll upon the
altar, in which was written, thus, in let-
ters of golde. In Clent, in Colobage,
Kenelme King boine, lyeth under a thorn,
his head off thorne. The Pope and all his
could not tell the meaning thereof, untill
an Englishman did expounde it. The
Pope did send to the Archbishop of Can-
terbury, and willed the body should be ta-
ken up. They came to the place whiche
they knew by the white Dove: they dig-
ged up the body, and in the place there did
spring up a well which is called Kenelms
well unto this day: Where many of the
people haue bene healed. When they had
up the body it was brought to the Abbey
of Winchecombe: by the way they were
so wile that they saynted. The Abbot of
Winchecombe pitched his crosse downe,
and there sprang up a well. Before they
came at the Abbey all the belles did ring
without mans hand. Quenredvermaun-
ded wherefore the belles did ring, it was
tolde her that the body of her brother was
taken up, and that the belles did ring a-
lone. That is euen as true sayd thee, as
both mine eyes are fallen out of my head
upon

A contention betweene

bypon this booke: And by and by her
her eyes fell bypon her psalter, bypon
which she was reading, and it is seene to
this day where they fell bypon the booke.
This is all as true, as any lye in the world
may be.

Pa. What of all this, how can you
tel whether this were true? Why might
it not be so? **Protest.** It might be true as well
as the rest of all your lying wondrous
which ye cōnyed to seduce the blynde
people into Idolatry. Ye had gotten
this advantage to perswade that the
pope coulde not lye nor erre. And
therefore whatsoever ye did inuent, al-
though it were neuer so grosse, it woulde
be credited: Not only when they prayed
to an Image to make them beleue that
it did sweate in taking paynes to pray for
them, and rowle the eyes, but also all
your feyned wondrous, of which I will
yet giue a little further taste. For al-
though they may seeme improficable to
be betred, yet because they declare your
spirite of lying, whereby Antichrist is
knowne, there is vse in them.

a goodly story is there of your Saynt
 Dominike. When he was at Rome he
 saw in a night Iesu Christ in the ayre, hol-
 ding thre speares and brandishing them
 against the world: and his mother ran ha-
 rely against him, and demaunded what he
 would doe. He said all the world is full of
 vices, and therefore I will destroy them
 with these speares. Then she fell down
 at his feet & said: Deare sonne haue pity &
 carry thy iustice by thy mercy. He said
 thou seest what iniuries they do me. She
 said, some tēper thy wrath & carry a litle. I
 haue a seruant a noble fighter against vi-
 ces, he shall run ouer all and vanquish the
 vnto thee. And I shall giue vnto him an-
 other seruāt to help, & shal fight as he doth.
 And our Lord said I am appeased. But I
 would see who they be. Thē she shewed him
 S. Dominike, & S. Francis, & he praised
 them. Where the blessed Lady did help at
 a pinch, or else all had byn marred. These
 her two Apostles whiche shee did sende
 forth, euen the two Friers, Saine
 Dominike and Saynt Frauncis, were
 woorth all the twelue Apostles of Christ.
 There were perceyue Ladies hearde S.
 Domi

de A contention betweene

Dominicke preach, which had bene seduced by Heretikes: which kneeled downe at his feet, & told him their case, prayed him to helpe them. He bad the carry a little & they should see what Lorde they had serued. Anon they sawe spring out of the middle of the a cat right foule & horrible which was bigger the a great dog: which had great flaming eyes, a broade tongue and bloudie, he had a short tayle, out of which issued a terrible stinke. She turned her about among the Ladies a while, and afterwarde mounted vp by the bell rope into the Steeple, and went away, leaving a foule stinke behinde her. Thus were these good Ladies deliuered by holy S. Dominike. After Saint Dominike was dead he healed many, and raysed many from death. The blessed Virgin Saynt Marpe might doe the Pope now a greate good turne, to giue him two such as Dominike and Francis: and it may be if he begge hard and call lowde enough, thee will heare him.

Pap. Go too, you haue these things out of the legende, who did euer allowe

it to be canonical? What should we regard what is spoken there? Ye may be better occupied.

Pro. If it were not allowed, why did I per John of Vignaye translate it out of latine into Englishe? Why had he this place set vpon it so excell all other bookes as far as gold doth excel al other metals. And therefore is called *Legenda Aurea*, that is to say golden Legends. The festival, which was read vpon Suintes dayes in the Church, both with as many authorities out of the Legend, as out of the Scriptures. I percell you are loth to heare any further: and therefore I will tell the lesse. What say pee to that good Ladie which was so deuout in the seruice of the blessed Virgin: And yet at a time vpon the purification her sonne was from home, so that she coulde not haue spall. Nevertheless she went into her Chappell and prayed to the blessed Virgin, so long until she fell on herpe. As she last she sawe a great companie of goodly Virgins, and one glorious Virgin above the rest. Wher came also one come in with a bundle of

Te A contention betwix two

Candles. She saw a Priest go to Masse
with two Deacons, which were Laurence
and Vincent: The Priest was Christ. Every
one had a Candle given them light
and so had she: two young Angels began
the introite of Masse: the Angels bore
the Tapers before the Priest all the
gins did sing the Masse. When the of-
fering came, every one brought their can-
dle, and they stayed for this woman which
did not come with hers, the great Lady
sent to her two times, and yet she would
not come. Shee sent the thirde time to
pray her to offer her Candle or els to take
it from her. Shee would not, then the
messenger laid hold of the candle, hee pul-
led & she pulled so long, & the candle was
betweene them pulled in peeces, hee had
one ende, and shee an other, and withal she
did awake and founde the pece of candle
in her hande. Then shee did knowe cer-
tainely shee had heard Masse and thanked
God and our blessed Ladie. Surely they
did her wrong, for they shold haue awaked
her first, and then haue bid her offer her
Candle. If I had been as this Ladie I
would haue made much of that pece of
Candle.

Candle: For it is like that Candle which
in heauen made it. For Christ & the An-
gels accipie Candles, whensoever they
say Masse. If I shoulde tell all the tales
of holy S. Anthony, which fought with
a number of Devils: of good S. Patrick,
which in Ireland did finde out Hungers-
rie: Of pitifull S. Francis: of those
S. Hagnes, which yet was so gentle to be
tamed that at diuers times she would
holde smooth her finger to receive a ringe.
Suberbe I doe not remember that she did
deserue any but of Iustices & dy which it
doth appeare she loued the well. If (I say)
I shoulde tel of those and a number mo,
I cannot tel whether you Magists might
be iudged the greater liers for deuising,
or if the greater foote for rehearsing. Can
he short, he that will come to your dwelling-
hill, he can light no where aduise bagge
where he will, he shall finde to spade deep.
Let him come with his dung Cart as oft
as he will, he shall soone fill it. I suppose
the Diuell hath well emptied his bagges
among yee.

Pa. I tolde yee, I haue nothing to
do.

man with those things; if yee can shewe
 any faultes among vs now: the things
 which we saye, as we cannot iudge of
 them: as the Lord saith. **1 Peter 1. 12.** **13.** **14.** **15.** **16.** **17.** **18.** **19.** **20.** **21.** **22.** **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.** **101.** **102.** **103.** **104.** **105.** **106.** **107.** **108.** **109.** **110.** **111.** **112.** **113.** **114.** **115.** **116.** **117.** **118.** **119.** **120.** **121.** **122.** **123.** **124.** **125.** **126.** **127.** 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a man neede not to denie any thing of them: hee may finde euery enough of that which is true, and too much so hee could.

Pro. You are not sure of it, although you affirme it.

Re. Yes I am very sure of many things.

Pro. Did you ever knowe any of these men, or haue seene their conuersation?

Re. What though I haue neuer knowne any of them, nor seene their conuersation, I haue heard enough, and that by such as I may beleue.

Pro. If that be sufficient, you might haue heard of Christe that he was a Diuell, and by as credible men as you haue any: likewise that hee was a glutton, an unmercifull minister of iudgement, a friend of publicans and sinners. You might haue heard many things also against St. Paule.

This is the equitie which is among you I say. Some one of you doe denie a lie, and then protest it from one to another, untill at the last, both a

Mat. 9.

Mat. 11.

ce. A contention betweene a
that it may goe where it will. But I
will let this passe, and come to some
other of your wicked meanes by which yee
labour to stay up the rotten Chayre of
Antichrist. I will come yet to greater
and more shamefull villanies, which
I will neuer needeth, because the Pope
doth support her,

To you. Can you finde such matters a-
gainst vs, & not see your selues. I warrant
yee, that which yee doe accuse vs of is
to be founde in you. How looke ye
accuse vs, and excuse your selues.

Pro. Where can yee finde that euer
the truth has maintained by perjuries, &
breaking covenants. Let a man reade and
reade againe, amonge all Heathen men,
Turkes, and Jewes, where shall he finde
that it hath bene taken generally to be
sworn, that they may be true and for
thwart to deceiue, and not make conscience
to keepe the othe. Answering you this is
principle, faith is not to be kept with here-
tikes. Which also ye doe from time to
time put in practice. It is not to be for-
saken for what you thinke fitte to make
yes, when ye dare publish it to the world.

Q. JEM

.11. JEM

injustice, that ye manifestly forsake
your selves and break the truth which
ye have given by othe. By this means
ye have committed very horrible sinnes,
and kill many the death. Whose
of you scarcely been heard of. Are these
manners of men, O ye bloody, yet strong
in sinners what be? Doth the holy ghost
lead men into such kind of dealing? Mar-
velly, it is the spirit of the father of lies,
of perjurors of murders, which ye can
call the holy spirit. The spirit of
truth, be never teachers men to lie, and to
kill of alway, and therefore these complaints
betwixen you which thinke the popes
and his adherents to be led by the spirit
of God: when as they be so full of all abominable
treacheries, and also to be

Pr. What should we meddle with
these things? I cannot tell howe many
shoulde perswade you, to see the authori-
tie of the Church. Nor indge of all
things after your own reason. I have no
delight to deale in these matters: I will
not say that which I could say.

Pro. I cannot blame papists are to be
meddled in these matters. He were a

great deale better if they were kept close
among your selves. For now no man
that is wise will truste ye, neither vpon
promise nor yet vpon oth, which ye make
so often. There be many goodly rules
which ye deliue into secretly amonge
your selues. But what shall I saye about
the perswasion which mee in these matters,
which am most perswaded by a grete
authoritie the Church hath. For ye
haue none other argument but the authori-
tie of the Church to allowe these things.
Gods moe worthy and comendable per-
turies are now being committed by in the
treacherie. We dispute out of that for
the maintenance of them, yet knowe ye
shall haue but a tor state of it. It
is a great deale better therefore to lay the
bloode of Gods affe, and to see forth what
power the next God hath for to change
the nature of things. There is of another
manner power then men were. The
God which hath spoken in the scriptures
can do nothing nor say nothing but truth.
But the God of Rome hath power to doe
what hee will and to say what hee lyst,
whether it be true or false. This is a
mightie

mightie God, hee can play both fast and loose at his pleasure. Let a thing be never so much commended by God in the scriptures, if hee say it is naught, then is it naught. So on the other side, whatsoever hee that is condemned to be evil, he hath power to make it good. This is the cause why you say many are deceived, they looke but to the scriptures, and forget this God, which hath power over the scriptures. 13. If you may accuse what ye list then it were well. But let vs see wheerein the Pope hath challenged any such power. Pro: I have not affirmed yett already in some part, as pilpen, murders and perjuries: Will ye have more, what say ye to treasons and rebellions? Doth not the Pope make it lawfull to committe treason? Doth hee not discharge subiects of their obedience and subiection to their Princes? Doth hee not give any of them leave to kill their Princes? And maketh it a sinne greatly meritorious? What Diuell can goe further then this? Doth not God set by Princes, and hath not hee

purchase worde into their handes: Whiche
 neither charge men to bee subiect nor to
 obey them: both neither say that whoso
 ether doth resist them, doth resist the
 maie of God: and that those which doe
 resist, doe purchase to themselves damna
 tion. O ye traitorous hypocrites, doe you
 wottee that you drawe all those into dam
 nation, and vnder Gods curse, whom you
 drawe from their love and obedience to
 wardes their Prince: Let all men con
 sider this: hath a greasse halfe Priest of
 Italie, power against Gods worde, to giue
 leave to subiects and inferiour persons
 in Englande to playe the villaines and
 Traitors against their Soueraigne
 Prince, whom God hath set ouer them
 for whole defence: God doth require at
 their handes to giue their liues: Shall
 the foule beast of Rome, haue power to
 rewarde that deede in heauen, which God
 hath threatened to punish in hell: Let all
 the people of this lande consider this, and
 shunne suche filchie and abhominable mis
 doings: Some will say, wherfore shold we eschew
 them beeing honest: If rancke Trai
 tors bee honest, then are all the Refu
 ges,

thes, Seminaries, and Scholes, with such as loue and harbor them, to be counted honest.

Pa. I see more and more that I can not preuaile by speaking, and therefore I will giue ye ouer, say euen what ye like. I see it is good for a man to take heed with whom he doth talke. I could answer ye to the full, if it might do good. Thus much I will say, that it is one thing to commit treason against a Prince which is godly: and an other thing, to kill an heretike which is no lawfull Prince. The subjects indeed may not disobey and rebel: but when the Prince is no right Prince, then they are no longer subjects. What say yee to Ehud in the booke of the Iudges, did not he slay Eglon king of Moab, & that vnder colour of a message? What say ye to Iehoiada the priest, did not he cause them to slay Athaliah? When she had reigned certaine yeres, & set vp Ioash to bee king. If the Priest of the law had this power, how much more the Priest of the Gospel?

Pro. Ye would giue me ouer now, yee say, but your traiterous hart is to sell that

that it will not suffer yet. And yet I
knowe yet like it much better to deale a-
mong the vblearned people, whome yet
may come to your opinion, or with such as
ye know to heare y^e same mind y^e you doe.
Among these yet dare hee holde to reason
the matter to the full. But this I say
vnto yet, let the Diuell bring his note
booke with him: let the Pope and all his
Cardinals utter all the skill they can: yet
the worde of GOD shall still bee able to
heare them downe in this matter, to proue
that subiectes incurre damnation, when
they rebell against Princes, which are the
Ministers of God. As for the examples
which yet bring I will shewe howe they
doe not proue that which you alledge the
for. And then I will let yet see, howe it
is to bee proued by the lawes of God that
subiectes haue no such power against their
Princes. But y^e euery private man doth
very horribly rebel against the Lord GOD,
which rebelleth against the powers set by
by GOD.

Pa. Howsoeuer yet may seeme to
daly with those examples which I haue
alledged, yet sure I am they proue that
which

which I do alleadge them for, both that
it is lawfull to kill wicked Princes, and
also by colourable dealing: for we have
example of the one in Ehud, and of the
other also in Iehoiada.

Pro. I will maintaine that whiche I
haue saide, and shewe that they doe not
make for that which yett is the cause for. It
is set forth in the Judges, that Israel had
done still in the sight of the Lord, and he
made Eglon king of the Moabites to pre-
uaile against them: and to bring them in-
to seruitude. When the children of Is-
rael cryed vnto the Lord hee raised vnto
them a deliuerer, euen Ehud. Afterwarde
it is set forth howe hee came, went with
a present to Eglon, desiring to speake
with him alone, and so slewe him. Con-
sider well in this storie, first, howe Eglon
was an vniuersall blasper, oppressing Israel
like a cruel tyrant where he had no right.
Secondly, that hee is no private man, but
raised up by the Lord to bee their deliue-
rer. And therefore hee had authority from
God to put downe Eglon, such as well as
a lawfull king hath right to fight against
such as invade his lande, and to kill them.

11. 20. 21. c.

Judg. 3.

fol A contention betweene a

2. King. 11

2. 3bui

lastly, where Ehud did it colourably; for
may not make it into an example, because
it was done by an extraordinary spirit
which the Pope cannot give to other, be-
cause he hath him not himself. If he could
give to a private man, that spirit which
Ehud had to warrant him. Then were it
somewhat. As for example of Athaliah
the mother of king Achasia, after the slain
her sonne was dead, did arise and murder
all the kings seed, on the blood royall; and
so usurped the kingdome, she was neither
lawfull Queene, nor yet to be suffered to
live, because she had committed so horrible
and cruel murder. Wherefore Iehoiada
in whose custodie the young king was se-
cretly kept, when hee brought him forth
to be crowned, did not by his owne right
set up a king, whome it pleased him: but
was an helpe to bring the young king to
his right, & to put downe the wicked mur-
derer & usurper. This nowe maketh no-
thing at all for the Pope, when he taketh
upon him power to depose kings at his ple-
sure, & to set up whom he shal think good.
¶ I see well a man cannot bring
you, to see power which the prince of
the Apostles had, & now his successor
hath

hath for to depose princes. What should
a man confide with one, which doth not
say what he denieth.

33rd **Pro.** Christ Jesus whē he was testi-
fied by mee \hat{p} he would commaūd his brother
to denie \hat{p} land: answered mee whā made
me a iudge or a denier, & thereby he doth
euidēly shew \hat{p} he had no ciuil authoritie
in nor in \hat{p} least causes; for els he would
not haue said, whā made mee a Iudge:
much lesse he had authoritie in the highest
matters, as to depose kings. And for this
cause whē Pilate did aske him, if he were a
king, he did answer, my kingdom is not
of this world: and likewise hee did testifie
his subiectiō to \hat{p} Emperour, whē he & Pe-
ter did pay tribute. How the doct is come
to passe \hat{p} the pope should challenge to haue
 \hat{p} because he is \mathfrak{S}^{d} . Vicar, whiche neither
Christ nor Peter had. No, he hath it not
that way, but because hee is the man of sin
which hath exalted himself aboue all that
is called God. Moreover, what saith
Christ to his Apostles, \hat{p} kings of \hat{p} nation
rule ouer the, & they \hat{p} are great exercise
authoritie ouer the, but it shal not be so a-
mong you. I may yett see, if \hat{p} apostles might
not be as kings & princes, how had Peter
this power

Luke 12.

John 18.

Mathew 17.

Mathew 20.

power to bee king of kings, or hold rule
 a poynt in Italie, because (as hee saith) hee
 is the succellour of Peter, haue this highe
 dignitie, to bee so farre aboute kings? Wee
 must needs confesse vnto the pope, that hee
 hath this power, can haue no such power
 neither from Peter, nor Churche: they are
 both renounce him. Then I reason thus,
 (as I saide before) If princes are set up by
 God: hee hath made them his Subiects
 here on earth, he hath not alone giuen the
 the seate and the Throne, but also hee hath
 clothed them with glory, and put upon the
 as it were of his owne robes, when he cal-
 leth them Gods. These are commaunded
 to bee subiect, to honour and obey, vnder
 paine of damnation. If they
 commaunde any thing: whiche is con-
 trarie to Gods will, they haue not that
 power ouer our conscience: vnto whome
 obey God rather then man. Neuertheless
 wee are still subiects to that power whiche
 they haue receiued from God. And be-
 ing but private men, wee must say with
 Dauid, God forbid that I shoulde lay my
 hand, vpon my master the king, the Lord
 anointed. I say therefore that poynt
 of the papes power

Luke 12.

John 18.

Matthew 17.

Matthew 23.

Jesuites or whosoever fauour the (which know their practises) are traitours before God and man: because they dare lift vp their hande against their soueraigne Prince, placed in y^e throne, by y^e high God, and Subiect to no creature in Earth. I say therefore let all men take heede of your cursed and damnable wapes. Let all men see, that your kingdome is not of G D D, which ye vpholde by treasons, perjuries, lies, murders, and all kynd of euill meanes.

Pap. All is nought of our side, and all good of yours. . . Yee are so malicious that whatsoeuer wee do yee condemn it, your charitye doth shew what yee are.

Pro. Wee must needs say all that is nought, which God saith is so. I confesse our charitye and yours are not all one, for the charitye of you Papistes, is a burning loue. Wee can both loue a man, and cut his throate also. The Lord defend his people from such Uipers: which sting to death, when they be gentlest of all. But Idolatry is alwayes cruell, and can not be captayned; but with Diuellishe and bloody

**A contention betwene
bloody mynutes.**

Pa. I know yee do account vs to
be Idolaters, & so ye do call vs, but we
are as farre from it as you be : we con-
demne it, and hate it more then you do.
And although ye go about to abuse and
wrest the Scriptures agaynst vs, yet yee
shall neuer be able to driue any true Ca-
tholike from the right pure and deuout
worship of God.

Pro. Will ye confesse if I proue that
you are Idolaters that yours is the false
Churche, and that yee are fallen awaye
from the truth, that the Pope is Anti-
christ?

Pa. I must needs confesse that Ide-
laters are fallen from the trueth : but
whereas yee make offer to prooue that
wee committe Idolatry, I say stil we bee
the furthest from it of all other. And
in this I thinke my selfe sufficiently
armed to stande agaynst all the Here-
tiques in the worlde, prooue what yee
can.

Pro. Al those which worship Idols are co-
demned in the holy Scriptures to bee I-
dolaters. But it seemeth you Papistes

doe not worship idols: At least yee would
 beare men in hand yee do not, when as in
 very deede yee doe it in mosse shamefull
 manner. Where hath it ever beene heard
 of that men haue more doctd vpon stocks
 and stones, then the Papistes: Will yee
 still then be wast shame, and say you hate I-
 dolatry, you are furthest from it of all o-
 ther?

Pap. I say still, and needs not bee
 ashamed, that it is the blindnesse of you
 Heretikes which eyther cannot or will
 not see that ours is no Idolatry. This
 stone of Idolatry is where they woor-
 ship Idols: we haue images of the true
 god, of the blessed virgin, of the apostles,
 and of other Saintes: Wee haue no i-
 dols of feyned and false Gods. VVee
 woorshippe not the images themselues
 neyther, but the thinges which are by
 them represented. Moreover, we do not
 giue Latria to the images of Saynts, but
 Dulia, which God in the scriptures doth
 neuer condemne. I say therefore yee
 helpe vs when yee say we worship stocks
 and stones, or that we worship any be-
 sides the true god. You are the Idolaters

your selues.

Pro. You would fayne purge and cleere your selues from Idolatry, and therefore yee haue deuised these distinctions: first, yee would make a difference betweene Idoll and Image, poures are Images but not Idolles. Secondly, ye shift the matter that yee doe not worship the Images themselves, but that which the Image doth put yee in mynde of, And last of all, your deepe distinction between Latria, which is worship, which yee giue onely to God, and Dulia, which is seruice, which ye bestow vpon the Saints. I will lay open how bayne these things are: and yet how they be subtil to decerne poore ignorant soules.

Pa. I know your answeres wel enough, ye take vpo ye to defend, that an Idoll & an Image are all one. And so when it is sayde God made man after his owne Image, yee may translate it after his owne Idoll. It may be said of the picture & image of the Prince, this is the Princes Idoll. Likewise if a Paynter paynt an image of a dog, ye may say this is an Idoll of a dog. Ah Syr this is open grosse, yee

shew

shew by this what your skill is in other things.

Pro. How we must yet needes win the spurre, because we say that Image and Idoll is all one: saying that the one is greeke, and the other Latine. Wee say, the we must say God made man after his owne Idoll: which were very grosse. I confesse that in our tongue it were grosse in deede, because the woorde Idoll is by common vse of speeche taken alwayes in euill part, but in the Greeke tongue it was not so. But I will come nearer vnto yee, to shew your deceiptfull dealing in this, shall we desire a better Iudge in this matter the y Hebrew tong, in the Scriptures: In which it is sayde y God made man after his owne Image, & in which there is much spoken of Idols. What if I proue that hee vseth the same word where he speaketh of idols, which he vseth where he saith, God made man after his owne image? Will there then be such a difference?

Pa. VVhen I see this, then I will beleue it, before I will not, the Scriptures doe speake of Images, and it maye bee

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there is the same woordes. But you must
proue it where he doth speake it of those
which were idols indeed, of the heathē,
and of false Gods.

Pro. I wil shew whete he speaketh
of Idols indeed which were worshipped
by the heathen, and proue that he vseth the
same word. The word in Moses is Tsele,
after which Adam was created, Gen. 1.
Now looke where he speaketh to y^e childre
of Israel by Moses, to comānd thē to break
downe the Idols of the heathē, and ye shall
find the same word. As Num. 33. He say-
eth ye shall destroy Moloch, Massechoth,
y^e is their molten Images. In y^e 2. booke
of Kings cap. 11. It is said they went into
the house of Baal, & brake down his Ima-
ges, which he calleth by y^e same name. By
this it doth appeare y^e in y^e holy scriptures,
there is no such difference betwene Idol &
Image, as y^e Papists woulde beare mē in
hand. For these were Idols by their owne
cōfessio, which yet are set forth vnder that
same word, which Moses vseth for y^e like-
nes of God after which man was created.

Pa. All this doth proue nothing, for
we do graunt that which yee haue sayd,

Be

Because Idols be also images, although every picture & image be not an idol: for an idol is an Image which is worshipped and taken to be God.

Pro. It doth proue this, for which I did alleadge it, & the same word is in that tongue used indifferently for the image of God, & for idols of the heathen. But because ye say it doth proue nothing, seeing idols be images, although every image is not by and by an Idol, butlesse it be worshipped. Let me demand this, is not that which is forbidden to be made in scriptures an Idol?

Pap. I know no man which doth deny, but that is an Idol which the scriptures do forbid. But you must goe further than that, for ye must proue & those which the scripture doth forbid are but called images: & so images & idols to be all one.

Pro. We say right, for those which the Scripture condemneth, we must confesse to be Idols, then if I proue that the Scripture doth condemn Images, it must needs follow that they be idols. I require no more, for it is manifest that the Scripture doth forbid all Images of God,

as in Deuterono. 4. There is forbidden not onely, Semel, but also Ternuah and Tabnith. And in Iesay 40. Demuth. Who wil be so mad as to deny but that here are Images forbidden: and therfore that Images are Idols.

Pa. I see no cause why I should not deny it, for they were also Idols, because they were made to be worshipped.

Pro. I see no cause why I may not esteeme you to be obstinately blinded. Because in these places which I haue cited hee dooth not onely speake of the true G D D, but also the reasons which are set downe to forbidde the Images, doe disprooue not onely the worshipping, but also the very making. For why doth Moses tell them yee heard the voyce of words, whē God spake, but ye saw no similitude? why doth Iesay set forth y incomprehensible greatnes of y Lord: but to conclude as he doth, y there cā no similitude be made of God? And therfore this cōclusion doth stand sure, that Images in the Scripture and Idols be all one. And therefore the Papistes doe but juggle when they shift their handes of Idolatrye in this manner: we doe not worship idols, we doe

but serue images. Durſe be the images of the true God: and we take them not to be any more then Images. If this woulde haue serued y^e turne, they Israelits might haue answered to Moſes, & Iſay, well enough.

Pap. Are yee of the mind that euery picture or Image of God is forbidden to be made, although a man do not worship it. Doth the Scripture ſay any ſuch thing?

Pro. I muſt needs be of that minde, when I haue the wordes of the commandement, Thou ſhalt not make; and not onely thoſe places which I did alleadge with reaſons to forbid the making; but alſo other reaſons: as namely, that God dwelleth in light whiche none can come vnto, whom neuer man ſawe, neyther can ſee, as S. Paul ſaith. Againe the ſame Apoſtle telleth that the godhead is not like ſiluer or golde &c. Againe God is incorruptible, man is mortall, whiche reaſon is vſed in the firſt chapt. to the Romanes. Sundry things may bee ſpoken to ſhew that an image is a teacher of lies: and therefore accuſed and abominable before

1. Tim. 6.
Act. 17.

A contention betweene

God. For it is wicked to lie of a man: but most abominable to transpore God into an heape of lies: as whe a man saith, this is y picture of God: she must it be taken to be like God: or els why is it his Image more then an other thing: these lies then are in it, God is inuisible, this is seene: God is aloue, this is dead: God is incomprehensible, for the heauens of heauens can not contayne him, this is con-
teyned in a small roome: God is almighty, this hath no power: God is glorious, and incorruptible, this is subject to ruste and corruption: yea to conclude, it is nothing but lies, because it doeth neither in shape, because God is a spirite, & that is a grosse substance, neyther in any property set forth that which is in God, but y quite contrary. If any shoulde picture your Pope like a dog or a toade, ye would not take it well: and yet he is liker to eyther of these, then the Lorde is to any Image: ye do more disgrace him when ye picture him like any creature, then ye can do to any man to picture him like a toad.

Pope. What though it bee not like him in some pointes, is it therefore to be

∫.mit.
∫.T.BA

be condemned? If men should worship it, that were euill: but we worship that which it doeth represent.

Pro. I am out of doubt that ye worship that which the Image doth represent: it is not God, for it doth not represent him in any point, but it is the diuel, who is the father of lies, and therefore the father of Images which are full of abhominable lies. But you papistes haue a pious conuenance when ye beare men in hand, that Idolaters are they, whether which worship false Gods, or which worship the images them selues, of the true God. As though the heathenmen were so grosse, or the Idolaters among the Jewes, as to take the image it self to be God. Those are poore men which knowe not that.

Pap. The Iewes did worship y^e calfe it selfe, and take it to be God. The heathen did take their Idols to bee Gods: and therefore they did worship them.

Pro. To proue that these did not worshippinge the idols them selues, nor take them to bee gods: a fewe reasons may serue. For if it bee shewed that

Rom. i.

that the heathē did not; then must it needs followe that the Jewes did not: unlesse ye will make them which had more knowledge of God, to be more brutish then the other. Nowe for the heathen, S. Paule sayth, that whiche might be knowne of God was manifest in them: which he expresseth to be the eternal power and godhead. If then the sense of the godhead coulde not be rooted out of the heartes of these, muche lesse out of the heartes of the Jewes. This thing is manifest in the heathē, that beleued the gods and goddesses to bee in heaven: and therefore they thought (as their writings do shewe) that often times they came downe from heaven & appeared to thē in the likenes of men & women. I need not recite particulars.

Act. 19.

Pop. The heathen did beleue that the idols were Gods: else why shoulde S. paul perswade, that those were not Gods which are made with handes. The learned among the heathen, did think as you say but not the multitude.

Pro. Although y^e heathen did know that y^e idols were not the very gods themselves, yet this perswasion of S. Paul was not

not uerdeles, because they did ascribe a
certaine diuinitie vnto the: they thought
the gods and goddes came downe into
them, and did there receiue honour. Euen
as you Papists thought of your idols, and
therefore you would trudge a great way
on pilgrimage. As for the other excuse
which ye make it is false, for when Paul
and Barnabas came to Lystra, and had
healed a man that was lame, did not all
the multitude crye out, gods are come
downe vnto vs in the likenesse of men.
They tooke Barnabas to be Iupiter, and
Paul to be Mercurie. And then Iupiters
priest came to haue offered sacrifice vnto
them: as he had done to the idole. The
Iewes therefore which had seen the won-
ders which God wrought in Egypt and
in the red sea, which had heard him speak
out of the fire, with so great terror: could
not bee so brutish, as to thinke the Calfe
which they saw Aaron make, to be God
indeede which had brought them out of
Egypt, but the image to represent the
same God, whom they ment to worship in
it. Where the foolish papistes may see
that in this foule Idolatrie of the Iewes,
they

Act. 14.

they neither did worship the idole it selfe
neither any false Gods. You doe worke
then they, because ye worship the idols of
those which are no gods: as of the virgin
Marie, and other Saintes.

Pap. I tolde ye before that we doe
not worshippe any image, but the thing
represented: I said also that wee doe not
worship the Saintes: for we giue not la-
trian vnto them, but dulian: Which you
can not proue to be any where forbid-
den. But you will haue your owne say-
ing to charge vs with what ye lust.

Pro. Wee charge yee not with any
thing but that whiche is easie to bee pro-
ued: I haue shewed that the grosse idola-
ters among the heathen did not take the
very image to be God, neither did wor-
ship it, but that whiche it did represent.
And nowe I tell ye, as ye play the beasts
that way, so now ye play the part of subtil
fooles: in seducing others, deceiue your
selues. For this difference which ye make
between latria, & dulia, is not found in
scriptures. And besides that, the worde of
God doeth forbidde to giue dulian to any
but God.

Pap. You haue set downe two things

which yewil neuer be able to proue: the one that ye say there is no such difference between latria and dulia: the other that dulia is to be giuen only to God. If yee can proue these two, let vs see a peece of your cunning.

Pro. Our Saviour Christ is a very competent Judge in this matter: and he vseth the one woorde for the other. For where it is saide in Moses Deut. 6. and also 10. Thou shalt feare the Lorde thy God, and him shalt thou serue: he doth expresse it in Mat. 7. thou shalt worship the Lord thy God, & him only shalt thou serue. I type it to this ende, to shew that where Moses hath set downe agnabod: Christ doth translate it by the Euangelist, laireuseis: which is sufficient to shewe that hee put no difference betweene them. To proue that dulia is forbidden to images, we neede goe no farther then to the commandemēt, where he doth forbid to make them: and then hee saith, thou shalt not bowe to them: neyther shalt thou serue them: for he vseth the verbe gnabad.

I might alleadge sundrye other places: as psalme 97. Where hee saith they shall be confounded.

A contention betweene

gnobed pefel, whiche ferue the grauen
 image. You blinde papifts would plucke
 out men eyes, by your vaine shifts and
 foolifhe diffinicions: you make a diffe-
 rence where there is none. If euer there
 were abominable & foule idolatrie com-
 mitted in y^e world, either by Jewes or Pa-
 gans, or other, it is among you, ye goe, no
 doubt, as farre as euer did any. Nowe a
 dayes the papiftes, at leaft a number of
 them, do ware more craftie: they will not
 with their forefathers allowe any thing to
 the idols themfelues: but all to the things
 which they represent: where as in times
 past the controuerfie was whether the I-
 mage was to be worfhipped with y^e fame
 worfhip, that the firft paterne that it did
 represent was: Some of your great
 clarkes did affirme the one way and some
 the other: for one part defendeth that the
 images of the trinitie, and of the Crosse
 were to be worfhipped with latria, diuine
 worfhip: the other part doth reply that la-
 tria is proper only to God: and therefore
 not to be giuen to the images: they muft
 adore them with fome lower worfhippe.
 But shift howe ye can, agree or disagree
 among

among your selues; the holy worde of God standeth still, condemning and accursing ye as detestable Idolaters. For say what ye can ye ascribe and giue worship vnto them.

Pap. Have ye by this proued, that *dulia* is to be giuen onely to God?

Pro. I suppose that it is proued, when the scripture doeth make no difference, but bleseth *larria*, and *dulia* in one sense. For ye all confesse now that diuine worship is to be giuen onely to God. Yet take *dulia* for a diuine seruice or adoration: doth it not then followe that God is robbed of his right, who is our Lorde and we his seruantes. Howe all may see, that are not obstinate, that the Romishe Church is not the true Church of Christ, because ye commit Idolatrie.

I do therefore conclude that all which will haue saluation, must remoue themselves from ye, and retorne home to the auncient and true Catholike Church.

Pap. I wonder with what face ye can speake thus: yett woulde haue men depart from our Church, as you say to the auncient & true Catholike Church:

A contention betweene

when as yee can not shewe vs that antiquitie: for masters it is wel known how young your Church is. To the auncient Church, we would not deny to returne, if we were out of the way, but to you, whiche are newly sprung vp, we may not.

Pro. It is a strange thing that men are so wilfull: we do beleue all the doctrine and faich, which the Prophetes and Apostles taught and beleued: we cleaue onely to this, and admit none other, and yet your blinde eyes can not see what antiquitie we call yee vnto. Wee are but men of late peeres, if the doctrine whiche wee teach be no elder, I woulde wish yee not to beleue it. But seeing we bring nothing but that which was from the beginning, we may boldly say that ours is the Auncient Catholike Church: and therefore all those which be not members of it can not haue saluation. As for you, looke howe farre ye are gone from the doctrine of the Prophetes and Apostles, so farre are yee remoued from the true Catholike Church. Your doctrine is contrary to theirs, your pope is nothing like Christ
and

and his Apostles.

Pap. I see that I can not remooue you, nor you shall not remoue mee. I must euen leaue yee as I founde you. I am sorie that ye are so farre spent. Yet I hope one day to see ye of a better mind. For a day will come when this gere will be better looked vpon.

Pro. I may not bee remooued from that which I knowe most certainly to be the truth: vnto that which is most cursed lies. And as for you, I leaue ye to y^e Lord, no hope I see to winne yee: for the day wh^o ye hope for, we see that the Lorde hath hitherto miraculously disappointed ye: and hath brought to light your traiterous purposes. Our hope is that the same Lorde will still protecte our gracious Queene and her honorable counsellors. Wonderful great blessings hath God bestowed vpon vs by her, & by them. For wh^o as many as haue any drop of grace, can not but giue hearty thanks & praise to the Lord, & sure I am, y^e vnles our sins do prouoke him, he is ready to bestowe greater. Although a great nūber of ye: euē as it were

very diuels incarnate, do enterprize and
gape for her destruction, and the destruc-
tion of those ouer whom shee doth spread
her winges to couer them. All good sub-
iectes within this realme, both to GOD
and their prince, are bound in conscience,
not onely to curse, hate, and detest, from
the bottome of their heartes, your hellishe
and cruell practises: but also to life by
their handes and hearts to heauen, and to
powze out continual supplications to the
Lorde, for the preservation of her Maie-
tie, and her Counsell. Desiring God to
guide them with his spirit, to do nothing
but that which is good and pleasing in his
sight: also to giue them all gyfts of wise-
dome and courage, and to multiplie their
dayes, with true honour in this life, and
eternal blessednes in the life to come. If
men did see howe needefull this prayer is
at this time, that this realme, and the pore
Church of God in this realme may be in
safetie: it would cause them in stead of a
fewe ordinarie colde prayers in this be-
halfe, to sende forth strong cries, into the
eares of the Lorde, & to powze out riuers
of teares, to moue him to pitie and com-
passion

passion. For when that greasie priest of Italy doeth set pee on, to spoyle vs of all peace both for body and soule: and to take from vs the heauzly treasure which God hath sent among vs. You his souldiers do see that our Queene first, and then her Counsell, next vnder God, are our shield and buckler: you see that they stande in the forefront of the battell, and euen in the very gate of the Citie to withstande and holde ye out. There faces are euen open vnto the daunger, while they stande betweene you and vs, which as most cruel beastes woulde make your pray of vs.

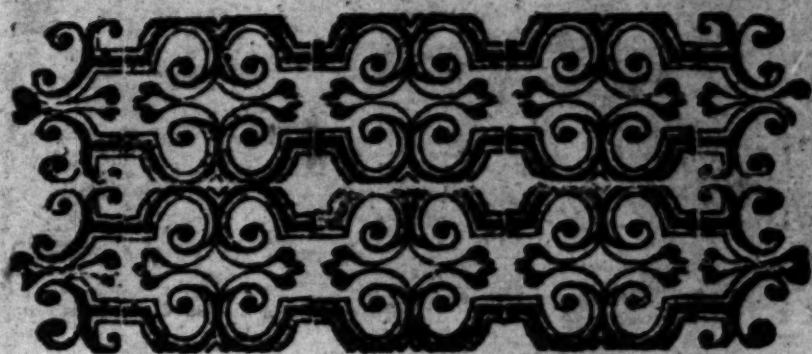
Nowe because yee see that yee can not touch vs, to any purpose so long as they defende vs: this causeth yee to imagine all mischief against them, that if ye coulde breake through them, yee might set vpon vs. I say therefore, it standeth all men in hande, to looke to this thing.

Pap. Well, an other time I will be better provided for ye.

Pro. I pray God disclose all your traiterous practises, and repress your crueltie, and otherwise provide what yee can.

¶ 3

FINIS.



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